



Dialects of Brahmanbaria and Sylhet: A Linguistic Analysis

**A Dissertation Submitted in Partial Fulfillment of the Requirement for the Masters' of
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This work has been dedicated to my loving parents Bhuiyan Mohammed Fakhul Alam and Meherunnessa Chowdhury who always have great contribution to my study and dream to see me at the peak of success.

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ABSTRACT

This paper is concerned with the comparison of the dialects of Brahmanbaria and Sylhet investigating their linguistics features. To draw the comparison, I have used two types of questions which include selected sets of words and sentences. Particularly, this study tries to assess the similarities and dissimilarities of the selected dialects of two regions keeping the standard form of language in view so that the unfamiliar pronunciation, vocabulary and syntax of the studied dialects can be made familiar to those who are not using such dialects. The study also focuses on the conditions on which the original form of particular dialect depends. Moreover, this paper tries to investigate the causes of the dialectal variations of two regions to some extent. Here, this is to be mentioned that this study is a very little attempt to cover the vast areas of dialects of these two mentioned districts.

Chapter 1

Introduction

Language has been getting used as a way of communication for thousands of years. Language has obvious significance in building society and developing its culture. A language has a lot of dialects. Variety of dialects can be discovered in the same country and community. Every language has more than one dialect. Pronunciation, syntactical delivery, and vocabulary of those dialects vary on the basis of geographical boundary, literacy or illiteracy, gender, age, social position, and economic status.

Janet Holmes (2002) states,

Languages...serve social functions. In order to define a language, it is important to look to its social and political functions, as well as its linguistic features. So a *language* can be thought of as a collection of dialects that are usually linguistically similar, used by different social groups who *choose* to say that they are speakers of one language which functions to unite and represent them to other groups (p:130).

Concerning all these ideas, I have aimed to study dialects of two regions of Bangladesh. There was an in-depth survey in the country's Sylhet and Brahmanbaria district with selection of rural areas. The survey of this research paper has been done by collecting dialects some specific areas of Brahmanbaria and Sylhet on the basis of some selected words and sentences.

1.1 Background of the Study

Facts of lexical and syntactical variations are parts of dialectology. Dialects are some of the most interesting researches in linguistic domain.

Regional dialect of any language may appear differently. It is caused by geographical condition of the places. When geographical features imply to the dialect, it is called regional dialect. In Sylhet and Brahmanbaria, there are so many word varieties in describing or speaking of something. The variety also takes place while pronouncing dialects of both the areas. The vocabulary has both similarity and dissimilarity. But the accents seem to be almost different from each other which at the time of listening to these dialect. Accent of Brahmanbaria was influenced by its neighbouring areas like Kishoreganj District and Narsingdi District. Nur-E-Islam/Selu Basit (2008) stated that accent of Sylhet was influenced by the language of Assam (p:31). This type of factors inspired me to study Brahmanbarian and Sylheti dialects.

1.2 Scope of the Study

The study focused on dialectal variation. This study analyzed different linguistic features of Bengali language in relation to its Sylheti and Brahmanbarian dialects. It also described the reasons which are responsible for the variations.

1.3 Research data

For doing a comparative research based on two dialects, I have selected words regarding 10 different categories and sentences regarding their particular types and patterns. The data have been added afterward.

1.4 Aims of the Research

Based on the research data, this research was aimed to find out similarities and dissimilarities connecting the dialects of Brahmanbaria and Sylhet districts together through various noticeable aspects of the dialects of these two regions.

1.5 Significance of the Study

Languages always vary from each other on the basis of their geographical identity and people's treatment towards it on the basis of their education or social status or age. The term 'regional dialect' has got extraordinary significance in this research as the survey was done in two different region or areas.

Wardhaugh (2002) has said,

As you travel throughout a wide geographical area in which language is spoken in that area for many hundreds of years, you are almost certain to notice different pronunciation, in the choices and forms of words, and syntax. There may even be very distinctive colorings in the language which you notice as you move from one location to another.

Such distinctive varieties are usually called *regional dialects* of the language (p:41).

Standing on the point of variations, this study is hoped to add deep understanding about dialect, especially the Brahmanbarian and Sylheti dialects and their comparison regarding pronunciation, vocabulary, morphology, and syntax.

1.6 Research Methodology

The research method employed for this study was the qualitative research method with structured interview that includes:

- (a) Collection of the dialects of Brahmanbaria and Sylhet from rural areas with the help of the standard form of Bengali language.
- (b) Transcription of the dialectal data with phonetic alphabet discovered and recognised in Bengali language.

1.6.1 Data Analysis

The data of this research were analyzed manually.

1.7 Clarification of the terms

Terms like ‘Sylheti’ and ‘Brahmanbarian’ were used to supply two meanings together. Sometimes, the words *Sylheti* and *Brahmanbarian* have been used to mean the dialects of Sylhet and Brahmanbaria. On the other hand, they sometimes intended to mean people of Sylhet and Brahmanbaria. The word ‘Bengali’ indicates the language of Bangladesh.

1.8 Organization of the Paper

The research paper has been designed into five chapters. Chapter I is introductory phase. It discusses an introduction to the subject matter, including: background of the study, limitation of the study, research data, aims of the study, significance of the study, research methods and research procedures, clarification of key terms, and organization of the paper.

Chapter II is the Literature Review. It presents the theoretical framework of the topic that was chosen for the study.

Chapter III is the Research Methodology. It explains the methodology chosen to conduct the whole study and how the research was conducted.

Chapter IV is Data Presentation and Discussion. This phase is the heart of this paper. It elucidates the data with complete analysis and discussion of the whole research.

Chapter V is Conclusion and further research. It conveys the ending speeches of this research paper. It also gives some ideas for doing research with various new topics in future.

Chapter 2

A Review of Literature

This chapter reviews the theory and previous researches related to the present study. The chapter discusses on the theoretical overview of dialect and dialectology and presents the lists of the researchers who have contributed in enriching the dialectology of Bangladesh. More importantly, it includes some discussion on the research on the dialects of Sylhet as this research is related to these two dialects.

If we observe some researchers' book, we find many researchers have worked on dialectology and they have significant contribution in inspiring the field of dialectal research in Bangladesh. In the book *Language and Literature* which was published by Asiatic Society of Bangladesh in 2007 and edited by Abul Kalam Manzur Morshed, discussions on variety of dialects of Bangladesh have been included. For example, chapter 11 of the same book contains a discussion by Talukder Anisul Islam on the dialect of Faridpur; Shah Kamal Bhuiyan has worked with the dialect of Noakhali in chapter 14; Moniruzzaman has worked with the dialect of Chittagong in chapter 15; dialect of Barishal has been discussed by Noor Mohammad Mollick in chapter 13; Dialect of Sylhet has been discussed by Abdur Rahim and Mohammad Ashaduzzaman. Although the book does not contain any individual discussion on the dialect of Brahmanbaria, Shantiranjan Bhowmik's *Dialect of Comilla* in chapter 12 may help the present research in respect to its Brahmanbarian dialect. Moniruzzaman (1994) has discussed the history behind the dialect of Sylhet and he argued that it is relevant to know the ancient history of Sylhet (p:325).

2.1 Dialect

A language always has a standard variety and hundreds of regional varieties. Regional varieties are those which are changed and developed in course of time, place, and socio-economic factors. These regional varieties are called dialects of a language.

2.1.1 Definition of Dialect

Longman Dictionary of Applied Linguistics (1985) calls dialect a variety of language, spoken in one part of a country, or by people belonging to a particular social class which is different in some words, grammar, and pronunciation from other form the same language. A dialect is often associated with a particular accent too (p:80).

According to the word of linguistics, dialects means the assortment of features (such as phonetics, phonological, morphological, syntactic, and semantic) that make one group of speaker remarkably different from another group of speaker of the same language.

“A dialect is a substandard, low status, and often rustic form of language, generally associated with the peasantry, the working class, or other groups lacking in prestige”.

(Chambers and Trudgill, 2002, p:1).

They also consider ‘dialect’ as a term which is frequently applied to forms of language. Dialect is particularly spoken in isolated part of world which doesn’t have any written form (Chambers and Trudgill, 2002, p:1). This can clearly be proved if we analyze dialects of our individual country. For example, Bengali language has many dialects (such as, Dhakaiya dialect, Nowakhali dialect, Barisal dialect, Sylheti dialect, Chittagonian dialect and so on) which don’t

have any written form. These were shaped day by day, in course of time for various reasons which we will discuss afterwards.

Wardhough (2002) states that every spoken language has distinctive varieties such as pronunciation, word choice, and syntax in describing dialect or language variation (p:41). Holmes (2001) utters that people frequently use a language with a view to signaling their membership of particular groups. People's social and economical status, age, gender, ethnicity or tradition and the sort of social networks they belong to come with a measurement of identity in many communities (p:123).

Language has long been used as a tool for categorizing, degrading, and oppressing groups of people. The situation in Bangladesh today is no different. Language is also routinely used to relegate certain ethnic minority groups to the lower social statuses. Speaking a non-standard dialect is a convenient criterion with which the governing majority keeps minorities out of positions of influence.

2.1.2 Variations of Dialects

Every person in the world has his or her own unique way of speaking. Patterns, however, can be found within the same language of a country, culture, state, city, or even a neighborhood. These vocal patterns can be noted as a person's accent. An accent along with the slang and unique vernacular of a region creates a dialect. For instance, in Bangladesh, /pani/ is a word of standard Bengali language which means 'water'. In Nowakhali, a district in Chittagong division, the pronunciation of /pani/ is /hani/ and in Brahmanbaria, another district in Chittagong, its

pronunciation is /fani/. But people of the same areas utter the form of standard Bengali if they belong to educated class in society.

English language is uttered comparatively with high speed than Chinese, Spanish, Urdu, French, and Bengali and so on. But people, who don't belong to the English language, utter the language comparatively with low speed since they are not habituated to use the language every now-and-then. For example, the sentence "*what are you doing?*" is uttered the same way as it appears in the written form *what are you doing* by non-native speakers. Native speakers always maintain the speed (knowingly or unknowingly) in the way like "*woteryoudoin*" /ɔtʌ(r)jʊdʊɪŋ/.

These issues are same in case of Bengali dialects. Sound changes are the changes of some specific sounds that vary within one's language. Such as, in the word *very* /v/ is a fricative sound and the place of articulation is labio-dental where one's upper teeth touch the lower lip. Most of the Bangladeshi people pronounce the word like /bheri/. Here /bha/ is an aspirated sound in Bengali language and the place of its articulation is bilabial where two lips touch each other. It has been happening for hundreds of years that people's native speeches always influence the second or foreign language. In my experience, these are usually the first thing one notice when conversing with a person from a different dialect. Change of sound or accent may make a word sound like a completely different word from another dialect. For example, as mentioned before that 'pani' is uttered as 'fani' in Brahman Baria, people who don't know the word 'fani' will accept it as 'funny' with a new accent.

2.1.2.1 Regional and Social Variation

Variations of dialects are regional and social. In an internet review of *Banglapedia: National Encyclopedia of Bangladesh* which was edited by Sirajul Islam it is mentioned that Dialect is a

regional or social variety of language that has been differentiated from other varieties of the same language because of different phonology, grammar, and vocabulary. Dialects are restricted to a geographical or socio-cultural area whereas the standard variety is used throughout the country, both in spoken and in written forms. Dialects usually intend to be uttered like or to coexist alongside the standard variety. It is frequently considered to be inferior to it. See also the bibliography for further information.

Wardhough (2002) thinks that Language has different varieties throughout a wide geographical area. It is noticeable (if someone wanders from place to place) that the same language has some sorts of differences in pronunciation, in the choices and forms of words, and in syntax. Generally, such distinctions are called regional dialect of the language (p:41). Similarly, Chambers and Trudgill (2002, p:5) state that linguistic differences in dialects spoken by people in rural areas are observed if travelled from village to village.

On the other hand, factors like occupation, place of residence, education, 'new' versus 'old' money, earnings, racial or tribal origin, caste, religion, and cultural background appear to be directly related to the matter how people do speak. Social dialects originate among social groups and these are closely related to the above mentioned factors whereas regional dialects are shaped on the basis of geography (Wardhough, 2002, p:46).

2.2 Dialectology

In general, dialectology is the study of dialect and dialects (Chambers and Trudgill, 2002, p:1). Longman Dictionary of Applied Linguistics (1987) mentions that dialectology studies the

regional variations of a language. It also says that dialectology includes the studies which usually have concentrated on words used in various dialects for the same object and on different pronunciations of the same word in different dialects (p: 80-81).

2.3 Geographical Location: Brahmanbaria and Sylhet districts

In Bangladesh, Brahmanbaria is a district which is a part of Chittagong division whereas the district Sylhet is a part of Sylhet division.

The districts are shown in a map below.

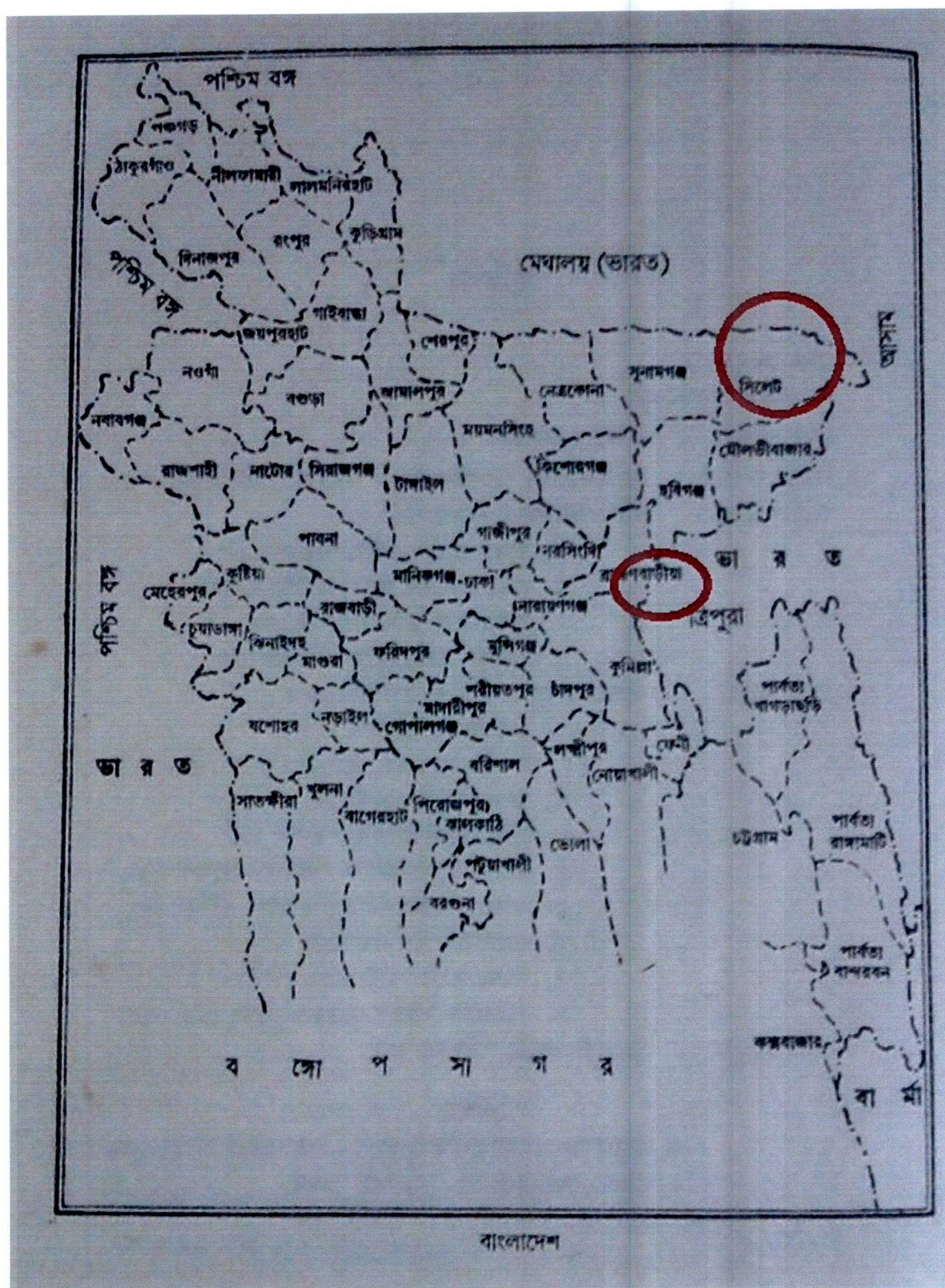


Figure 2.3 Map of Bangladesh (Moniruzzaman, 1994, *Upobhasha Chorchyar Bhumika*)

2.3.1 Geography of Brahmanbaria

In the book number 2 of the English version of *Banglapedia: National Encyclopedia of Bangladesh* (2003), there is a geographical discussion of Brahmanbaria district. Brahmanbaria district is located at the east-central region of Bangladesh. It has a total area of 1927.11 sq km. Brahmanbaria is bounded by Kishoreganj District and Habiganj District on the north, Comilla District on the south, Habiganj District and Tripura State, India on the east and Meghna River, Kishoreganj District, Narsingdi District and Narayanganj District on the west. (p:270)

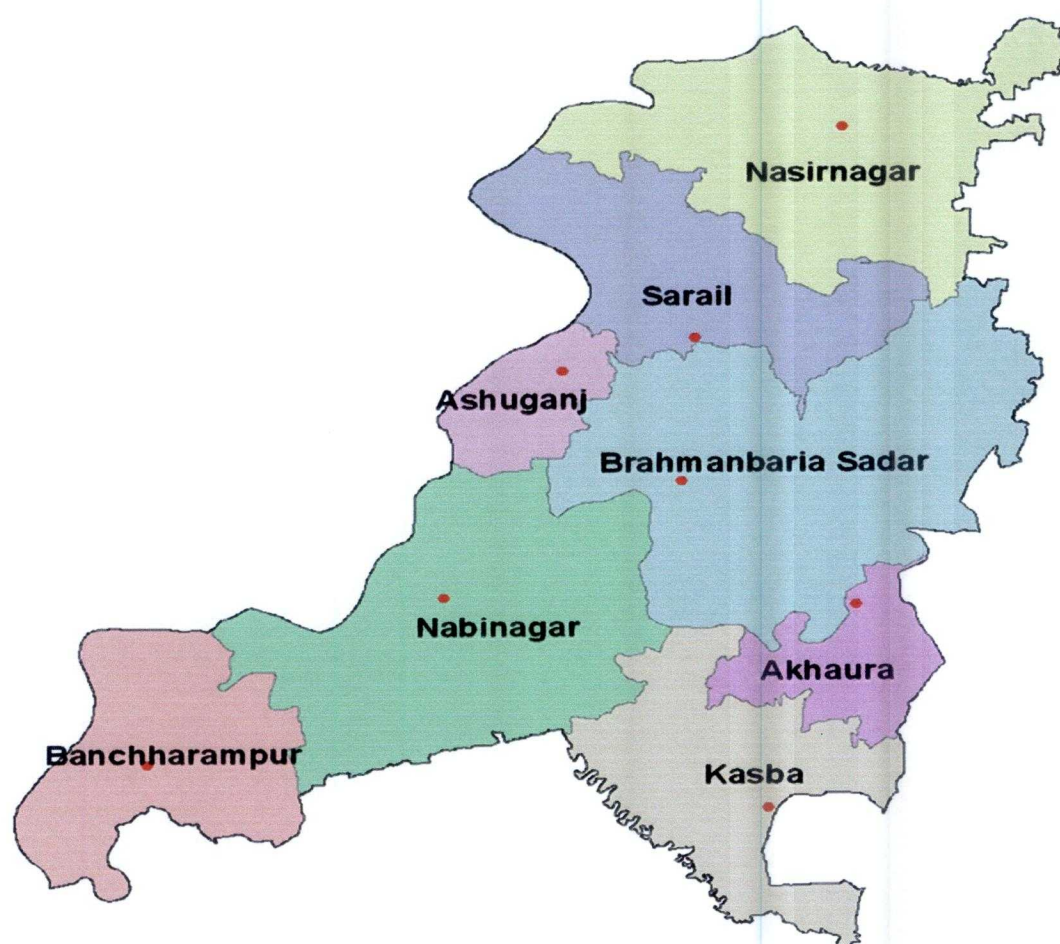


Figure 2.4 Map of Brahmanbaria District (source: *National Web Portal of Bangladesh*)

2.3.2 Geography of Sylhet

In the book number 9 of the English version of *Banglapedia: National Encyclopedia of Bangladesh* (2003), there is a geographical discussion of the Sylhet District. The Sylhet Sadar Upazila (Sylhet district) has a total area of 517.43 sq km. the district is bounded by Companiganj, Gowainghat, and Jaintiapur upazilas on the north, Balaganj and Fenchuganj upazilas on the south, Jaintiapur and Golabganj upazilas on the east, Chhatak and Bishwanath upazilas on the west. Two main rivers around Sylhet district are Surma and Kushiya (p:507)

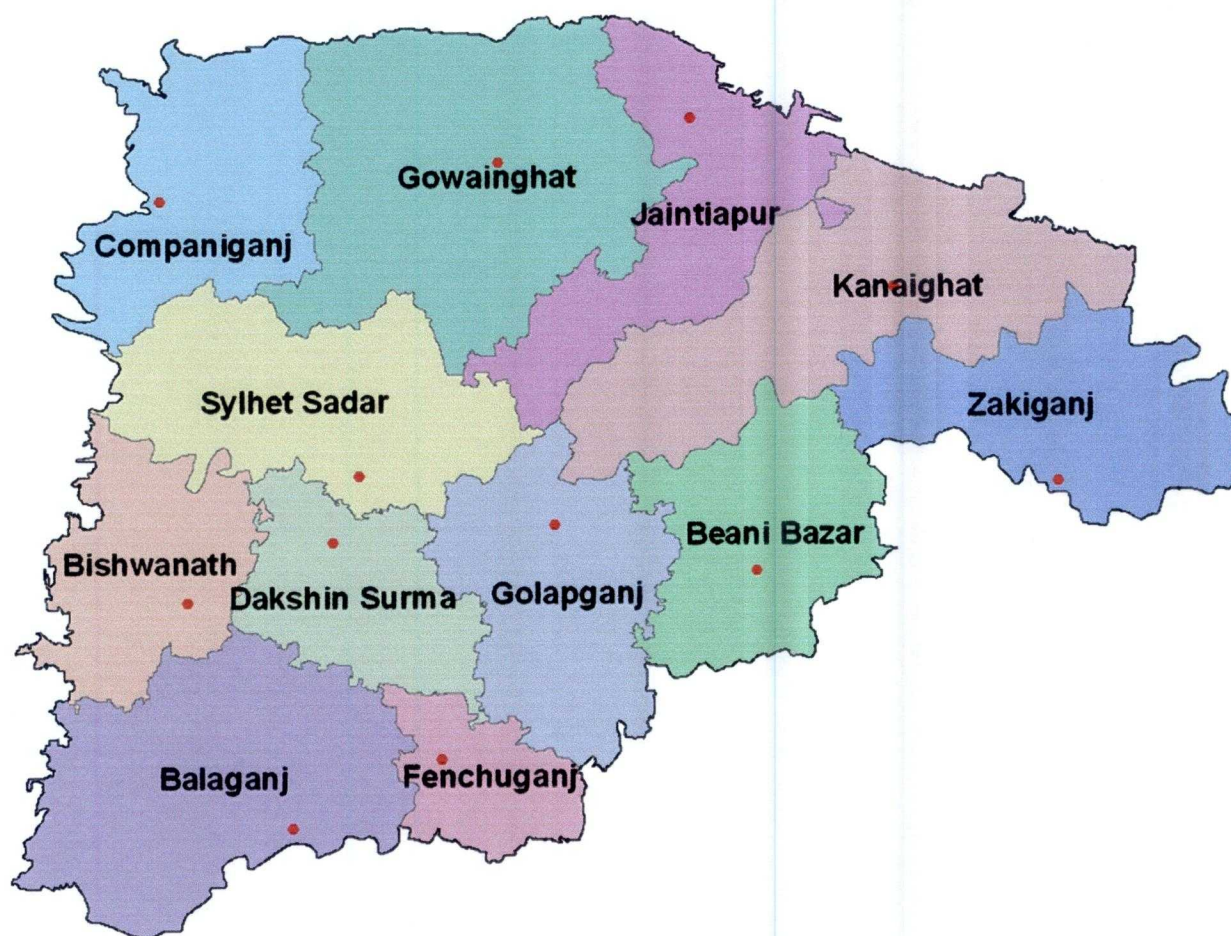


Figure 2.5 Map of Sylhet district (source: *National Web Portal of Bangladesh*)

2.4 Dialect of Brahmanbaria and Sylhet

Geography takes a big part in distinguishing and distributing language and dialect with variation in a country. There is a large distinction between dialects of Brahmanbaria and Sylhet in relation to their pronunciation and syntax. Most of the time Sylheti dialect is considered to be a different language since it was developed by the Nagree script. S. M. Golam Kadir in his book *Sylheti Nagree Lipi* that was first published in 1999 stated that Sylheti Nagree is a wonderful part of Bengali literature. Sylheti Nagree script was changed in some specific areas to convey the lifestyle and status of people (p.103-104). One most prominent and noticeable matter in Sylheti dialect is its frequent use of the /k^h/ sound which is a verbal fricative. Sylhet area has a local vernacular like Sylheti while the official language is Bengali. It is noted in Nur-E-Islam Selu Basit (2008)'s book *Sylheter Upobhasha* that Sylheti culture was influenced by Muslim perception as some 'Sufi' Muslim figures were buried in Sylhet. Hazrat Shah Jalal who had come from Turkey in fourteenth century, always has a great influence in people's mind and control over Sylheti culture. After he was buried, a Mazar has been established in Jalalabad, Sylhet. Amitabh Chowdhury (cited in Nur-E-Islam Selu Basit, 2008, p:29, 30) states that a lot of aristocratic Muslim families had come in Sylhet from Saudi Arabia, Yemen, Iran, Afghanistan, Lahore, Multan, Delhi to Sylhet with a view to living over there as followers of Hazrat Shah Jalal. Moniruzzaman (1994) has mentioned that Sylhet was once ruled by Afgan and as a result of Afgan rule; the impact of Afgan customs on the culture, lifestyle and custom of Sylhet was very much evident (p:328).

People of Brahmanbaria use dialect that has similarity with the dialects of its neighbouring areas (as shown in the map) such as Narsingdi, Kishoreganj, and Habiganj. Hindu culture has a great influence in Brahmanbaria. Some parts of the district are populated mostly with Hindu people

and generally religion and culture always have an effect on each other. Innumerable numbers of temples are found in Brahmanbaria's town area.

2.5 Linguistics

Working on linguistics is an essential term for this research because my concern for this research goes for linguistic comparison.

Linguistics is the scientific study of language. The word *linguistics* comes from Latin words *lingua* (tongue) and *istics* (knowledge of science). Etymologically, linguistics, therefore studies the science of language. It is required to mention here that linguistics is not the study of any particular language like English, Italian, or Spanish, rather the study of human language in general which attempts to describe and analyze language (Dr. R. L. Varshney, *An Introductory Text Book of Linguistics and Phonetics*, Eighth Edition, p:11).

2.5.1 Comparative Linguistics

Comparative linguistics is one of the sub-divisions of linguistics which is concerned with comparing two or more different languages from one or more points of view. It is assumed to have begun in 1786. Comparative Philology was its old name. This comparison usually takes place between languages those are genetically related and are formed from some common sources. Thus comparative linguistics traces the evaluation of languages and establishes relationship between them (Dr. R. L. Varshney, *An Introductory Text Book of Linguistics and Phonetics*, Eighth Edition, p.24-25).

2.5.2 Language Documentation

Himmelman (2006:1) defines language Documentation as “s field of linguistics inquiry and practice of its own right which is concerned with the compilation and preservation of linguistics primary data and interfaces between primary data and various types of analysis based on these data” (Cited in Lenore A. Grenoble & N. Louanna Furbee, 2010, p: 4). Himmelman (2006:1) also defines language documentation is “a lasting, multipurpose record of a language (Cited in Lenore A. Grenoble & N. Louanna Furbee, 2010, p: 4). According to Jane H. Hill (2006), “Documentary linguistics takes up a vision of the integration of the study of language structure, language use, and the culture of language”, (p.113).

“Language documentation acquires language data from many context in the best, most transferable, and most durable formats” (N. Louanna Furbee, 2010, p.3)

Woodbury (3003, p.40) writes “data itself isn’t independently theorized” (cited in Lenore A. Grenoble, 2010). Typically the definition of language documentation is a systematically recorded representation of both written and spoken form of a language in socio-cultural contexts of the language itself (Austin, 2006, 2007; Himmenmann, 1998; Woodbury, 2003. Cited in, Lenore A. Grenoble, 2010).

The aspects discussed in this chapter provide researchers a guideline to deal with language data. The provided literature in this field will be used in collecting and analyzing data.

The next chapter discusses the methodologies applied for collecting and analyzing data of the present research.

Chapter 3

Research design

Following the particular methods and techniques is the first job of a researcher to deal a grand research. And, this section discusses on the methodologies that were implemented for conducting the research. With a view to serving the purposes of the study of two different dialects of Bangladesh, I have found the qualitative research more significant than the quantitative one because “quantitative researchers follow a ‘meaning in the general’ strategy, whereas qualitative researchers concentrate on an in-depth understanding of the ‘meaning in the particular’ (Dornyei, 2007, p:27). Therefore, to grasp the idea of the dialects in general, two sets of question paper were used for investigation of this research. The questions of the research and their exploitation, sampling along with the whole process have been discussed in detail in the study of methodology.

3.1 Guideline for a Successful Research

Dornyei talks about some characteristics of a good researcher. With a view to being able to produce an excellent research results, one does not necessarily have to be old or overly seasoned (Dornyei, 2007, p:17).

Dornyei also discusses four fundamental features of a researcher that helps a researcher to achieve excellence.

The features are shown briefly below:

- 1) The primary characteristic of good researchers is that they have a genuine and strong curiosity about their topic. Good researchers are always after something that they find

intriguing or puzzling or about which they have a 'hunch' that is called 'hypothesis' in research terms.

- 2) According to Dornyei, the second important characteristic of a good research is common sense. He states that when we become closely involved in pursuing an activity, it is all too easy to lose touch with reality and abandon one's clarity of purpose, to become biased and gradually to astray. Dornyei says,

“Applied linguists are by definition engaged with the real world and I have found the best researcher in the field tend to be very normal people. They have a high level of common sense that helps to keep their feet firmly on the ground” (p:17).

- 3) Thirdly, having good ideas is a sign of a good researcher. This may lead a researcher to be creative rather than a follower of sophisticated research design or complex analysis.
- 4) Finally, a good researcher needs to be disciplined and responsible as it is related to the *systematic* nature of research. During the era of an investigation there are habitual temptations to cut corners, to leave out required and vital steps and to draw conclusion that are not fully supported by data. It is the researcher's discipline which keeps him/her on the right track, and the lack of discipline and consistency is one of the most frequent sources of inadequate research (Dornyei, 2007, p:17).

3.2 Methods of Data Collection

The research methodology used for this study was qualitative method with structured interview which includes two sets of question paper. I had to collect the data by using two sets of predetermined question paper where each question paper consists of 10 tables.

In structured interview, a researcher has to follow a pre-prepared, elaborate 'interview schedule/guide', which contains a list of questions that is to be covered closely with every interviewee (Dornyei, 2007, p:135). Dornyei (2007) also finds that in such tightly controlled interviews really ensure that the interviewees or the participants are concerned with and focus on the target topic area and such type of interviews always cover a well-defined domain which makes the answers comparable across various participants. But, as the interviewer is to record the responses, there is a little chance for discovering variation. (p:135).

3.2.1 Brief Historical Overview of Qualitative Research

According to Dornyei (2007), qualitative-like method was first introduced into sociology *at the end of the first decade of the twentieth century* throughout some research of Chicago School in order to study *human group life*. Even, some seminal qualitative studies were introduced by renowned scholars like Boas and Malinowski during the first third of the twentieth century while defining the outline of fieldwork method (p:36). Dornyei also said that works of the middle of the twentieth century was dominated more by quantitative research (p:36).

According to Lazaraton (2005), in applied linguistics the period between 1970 to 1985 has found a remarkable increase of quantitative research pieces which were spread to people through publication of some texts regarding research methods in 1980s (cited in Dornyei, 2007, p:31). But, though qualitative studies are not being published frequently, the impact of qualitative research in applied linguistics has been profound over the past three decades (Dornyei, 2007, p:37).

Lazaraton (2005), has also highlighted an appreciable change that took place in research orientation in applied linguistics: *while in the 1980s there was an 'unquestioned reliance' quasi-*

experimental studies, the past 15 years have brought along a broader, multidisciplinary perspective on research methodology, with an increasing number of alternative, often qualitative, designs employed (cited in Dornyei, 2007, p.32).

Dornyei (2007) lastly utters in the historical overview section of qualitative research,

“....we find qualitative studies focusing on topics across the whole research spectrum, even including core quantitative areas such as language testing, and several key areas of applied linguistics (for example, the study of gender, race, ethnicity, and identity) are being driven by qualitative research (p:37).

3.2.2 Strengths and Weaknesses of Qualitative Research

Qualitative research has some strengths and weaknesses. As quoted in Dornyei (2007)'s book, it has traditionally been found that qualitative research is *an effective way of exploring new, uncharted areas* (Eisenhardt, 1989, cited in Dornyei, 2007, p:39). Dornyei (2007) has very clearly highlighted,

I have found that qualitative research is particularly useful for the purpose of longitudinal research...., most of the processes studied by applied linguists are dynamic in nature, and therefore we would need many more longitudinal investigations in the field to explore the sequential patterns and the changes that occur. Qualitative research offers a good starting point in this respect (p:40)

Qualitative research allows us not only to accommodate changes on some things those go wrong while doing research but it also helps us to be able to capitalize on them and produce exciting result (Dornyei, 2007, p:40).

After investigating the helpful and encouraging aspects of qualitative, we can see some of its weaknesses and harmful features. In the field of linguistics research, quantitatively minded

researchers most frequently offer a criticism against qualitative research which is about the idiosyncratic nature of the small participant samples that is investigated by most qualitative studies. The role played by the researcher in analyzing data is another contested issue in qualitative research (Dornyei, 2007, p:41). Miles and Huberman(1994:10, cited in Dornyei, 2007) utter,

“The strengths of qualitative data rest very centrally on the competence with which their analysis is carried out” (p:41).

Qualitative scholars themselves (for example Eisenhardt 1989) have pointed out that there is a real danger of building too narrow theories from individual cases studies as the qualitative researchers have no real means of assessing which of their results can be given more general importance and which are simply idiosyncratic to a particular case (Dornyei, 2007, p:42). Dornyei (2007) claims that one point must be agreed by both qualitative and quantitative scholars that the process of qualitative data can be time consuming more than quantitative research (p:42).

3.3 Procedure

As the research was to be conducted with people from rural areas, I had managed to make the questions by adding sets of words and sentences and collecting two different dialects such as the dialect of some specific areas of Brahmanbaria and Sylhet districts (on the basis of standard Bengali language). Some local people helped me to meet and select the participants. I had collected the data by visiting the places where the participants live. I went to the villages in the morning by baby taxi. I had to spend almost 15 to 16 hours to collect the data. The interviews

took places at participants' home. At the end I had paid 100 taka per head as the participants belong to lower working class.

3.3.1 Meeting Schedule

After going Brahmanbaria and Sylhet, I had set up the schedule for meeting the participants. I have met the participants first and then selected the time of investigations. The investigation took almost 15 to 16 hours to take place.

3.3.2 Briefing and Explanation

Before beginning the interview, I had to explain the nature of the research and the purpose of the interview to the interviewee i.e. the participants and prepare them to answer any question that he or she may have as suggested by Nunan (1992, p:152). It involves telling the participants how the data are to be used. If the data are to be recorded and made available to other people, the interviewee's permission must be sought (Nunan, 1992, p:152).

3.3.3 Preparing the Questions

For conducting the interview, I had organized a questionnaire which includes two sets of question papers. The question papers include words which were categorized in 10 different types of daily used vocabularies, and sentence patterns of other 10 types concerning the grammar of how the dialects are produced with different purposes and with different influences. Conklin (1959)'s Questionnaire (cited in Abul Kalam Manzur Morshed, 2009, p:183-187) for dialectology has guided me with a large set of questionnaire to make my questionnaire for serving the purpose of this dissertation.

3.4 Participants

Participants are one of the major parts of this research. For this research, I investigated the questionnaire with 8 participants whereas 5 were male and 3 were female. The entire participants' age group was 45-50. As I selected some rural areas of this two neighbouring districts, the participants selected for investigation were illiterate. Most of the participants were from lower class i.e. the Socio Economic Status (SES) of the participants was relatively low.

3.5 Data Collection

After making some decision, an investigator's next obligation or task is to collect data (Wardhaugh, 2002, p:155). Here, I had collected the data for my research through structured interview that was constructed on the basis of words and sentences. C. R. Kothari (1985) claimed that the personal interview or the structured interviews *involve the use of a set of predetermined question* (p:97). Collection of data was more or less complicated as my participants are from rural areas and not intellectual enough to help me out at one chance. So I, sometimes, had to use gestures and many times I had to create situations to get the proper outcome. At the first phase I collected 20 sentences in order to check the variety of the dialects in detail. But, 20 more sentences were added to the question number 2 with a view to having effective data for the current research and data were collected for the second time over phone.

3.5.1 Data Collection Technique

Segment of data collection was done by using several techniques with 8 participants. Four of my interviewee were from Shahbajpur village of Brahmanbaria districts from its Shorail upazilla, and other four interviewee were from Gachhbari village of Sylhet district from its Kanaighat upazilla

which is situated in Sylhet district i.e. Sylhet Shadar (town). I, sometimes, had to create situations and use gesture for making people answer me with the exact variety.

3.6 Universe of the Study

In any field of investigation, every item represents a 'Universe' or 'Population'. But when field studies are undertaken in practical life, considerations of time and cost almost invariably guide to a selection of respondents i.e., selection of a small amount of items. The respondents selected should be representative of the total population, and technically they are called a 'sample' and the selection process is called 'sampling technique' (Kothari, 1985, p. 55). Kothari (1985, p.58) also suggested two basic types of sample designs such as 1) deliberate sampling or non-probability sampling or purposive sampling, 2) random sampling or probability sampling or chance sampling.

It is admitted that the topic of these dissertation paper requires a large scale of representative samples to increase the reliability and validity of the study, but due to the shortage of money, time, and manpower and some other constraints, I had to confine the universe of the study to a small representative sample. I have used non-probability sampling as it is concerned with purposive or deliberate selection of particular units of the universe for constituting the samples of the study. It was so done for the convenience of data collection. According to Kothari (1985), non-probability sampling is also recognized as purposive sampling or judgmental sampling. In non-probability sampling, items for the sample are selected deliberately by the researcher and his/her choice concerning the items remains supreme (p:59).

3.7 Data Processing

It was unquestionably a valuable experience for me while going through the collected data. After collecting the data, I had transcribed the words and sentences into IPA (International Phonetics Alphabet) in relation to their Bengali forms. The major purpose of this research was to find out the similarities and dissimilarities of pronunciation between the dialects of Brahmanbaria and Sylhet. I, therefore, also had followed the symbol of Bengali phonetics (*see 3.6.1*) that includes vowel, consonant, and diphthong sounds. Books of Rameshshyar Shaw (2009, p.290, 296, 297), Mohammed Abdul Hai (re-printed in 2006, p:14, 27, 28, 47) and Zinat Imtiaz Ali (2006, p:82, 83, 127) had been found tremendously helpful to work with Bengali phonetics.

3.7.1 Phonetic Symbols of Bengali Language

Bengali language has its own different sounds. On the basis of International Phonetics Alphabet, different sounds have been identified in Bangla by several authors such as Rameshshyar Shaw (2009), Zinat Imtiaz Ali (2006), and Mohammed Abdul Hai (re-printed in 2006). Linguists have identified 7 vowels sounds, 31 diphthongs (whereas 19 of them are regular and the rest 12 are irregular), and 30 consonant sounds of Bengali language. The vowel sounds those are identified in Bengali language are as **i-ই**, **e-এ**, **æ-আ**, **a-আ**, **ɔ-অ**, **o-ও**, and **u-উ** (Zinat Imtiaz Ali, 2006, p:127). Regular and irregular diphthongs are described by Mohammed Abdul Hai (re-printed in 2006). He has shown the regular diphthongs such as **i-i (ইই)**, **iu (ইউ)**, **ei (এই)**, **eo (এও)**, **eu (এউ)**, **æo (আও)**, **æy (আয়)**, **ai (আই)**, **ao (আও)**, **au (আউ)**, **ay (আয়)**, **ɔo (অও)**, **ɔy (অয়)**, **o-o (ওও)**, **ui (উই)**, **u-u (উউ)**, **ou (ও)**, **oi (ওই)**, and **oy (ওয়)**; and the irregular ones such as **ia (ইয়া)**, **ie (ইয়ে)**, **io (ইও)**, **ea (এয়া)**, **eo (এও)**, **æa (আয়া)**, **ɔa (অয়া)**, **oa (ওয়া)**, **oe (ওয়ে)**, **ue (উয়ে)**, **ua (উয়া)**, **uo (উয়ো)** (p:27-28). On the basis of

IPA (International Phonetic Alphabet), the consonant sounds those have been recognized in Bengali language are also shown by Zinat Imtiaj Ali (2006) and these are k- ক, k^h- খ, g- গ, g^h- ঘ, ŋ- ঙ, c- চ, c^h- ছ, j- জ, j^h- ঝ, t- ট, t^h- ঠ, d- ড, d^h- ঢ, t̪- ত, t̪^h- থ, d̪- দ, d̪^h- ধ, n- ন, p- প, p^h- ফ, b- ব, b^h- ভ, m- ম, r- র, l- ল, ʃ- শ, s- স, h- হ, ʈ- ঙ, ʈ^h- ঙ (p:127).

3.8 Data Analysis

Brown (2001, cited in Dornyei, 2007) rightly points out that the collection of the data is half the battle and researcher must address the other half i.e. the data analysis (p:198). In Seliger and Shohamy's word,

“Data analysis refers to sifting, organizing, summarizing, and synthesizing the data so as to arrive at the results conclusions of the research. thus, data analysis becomes the product of all considerations involved in the design and planning of the research” (Seliger and Shohamy, 1989, p:201).

3.8.1 Process of Data Analysis

Firstly, I have transcribed all collected data with phonetic sounds of Bengali language such as vowels, consonants, and diphthongs.

Secondly, I have found out the differences regarding vocabulary and accent of the first 10 tables which contain word related data.

Thirdly, I have described each table of words in details. I tried to avoid repeatedly recognized differences.

Fourthly, I have described the last 10 tables that contain forty sentences with ten different types. The tables are designed on the basis of sentence grammar in relation to their meaning and structure. I have described the each table in detail either.

3.8.2 Morphology and Syntax

The knowledge of morphology and syntax helped me to analyze data. The study of smallest grammatical units is called morphology. Dorfman stated, “morphology is the study of the ways and methods of grouping sounds into sound-complexes or words, of definite, distinct, conventional meaning (cited in Varshney, *Linguistics and Phonetics*, p:129).

On the other hand, the word *syntax* comes from a Greek word which means ‘ordering together’, ‘systematic arrangement’, or ‘putting together’. This is the study of the way through which words are positioned together with a view to making larger units. In a word, syntax is the study of building sentence (Varshney, (Dr. R. L. Varshney, *An Introductory Text Book of Linguistics and Phonetics*, Eighth Edition, p:140)

3.8.3 Key Statistical Concepts

A researcher needs to understand the key statistical concepts to be able to decide the right procedure and interpret results properly (Dornyei, 2007, p:207).

3.9 Writing Report

It is a researcher’s job to write a report on what he/she has found after collecting and analyzing the data. Researcher also needs to consider some significant points in order to write the report.

In a qualitative research, the matter of writing up the results or findings is characterized by freedom, diversity, and disagreement than quantitative ones (Dornyei, 2007, p:280). Kvale (1996:259) states,

“An interview report should ideally be able leave upto artistic demands of expression as well as to the cross-examination of the court room” (cited in Dornyei, 2007, p:290).

3.10 Limitations

Because of time shortage, I could not manage a large number of participants for data collection. Therefore, the research may be provided with some limitations. I had not recorded the responses of my participants because of their nervousness for talking before the tape recorder. When I first tried to record they had become embarrassed and shy. Therefore, I had to collect the data manually with pen and paper.

To sum up, this chapter discusses the methodology of the study, brief history of quantitative method, administering the interview and the data analysis procedure. The results from the participants' questionnaire surveys have been analyzed and presented in the next chapter.

Chapter 4

Result and Discussion

4.1 Data Analysis

For collecting data on Sylheti dialect, I went to Gachhbari (/gac^hbari/) village in Kanaighat upazilla of Sylhet district. On the other hand, data collected on Brahmanbarian dialect are from Shahbajpur (/ʃahbadʒpur/) village in Shorail upazilla in Brahmanbaria district. The data obtained from the structured interview are carefully analyzed and I have followed the procedure qualitative data analysis. The analysis was concerned with comparison of Sylheti dialect and the dialect of Brahmanbaria in relation to their vocabulary, accent, morphology, and syntax.

4.1.1 Analysis of Words

Question 1 has been constructed with 10 tables maintaining an order from table 1 to table 10. I have analyzed the collected data regarding question 1 concerning the variations of vocabulary and accent. We will see the similarities and dissimilarities of the collected forms of words of both Brahmanbarian and Sylheti dialects.

Table 1: Words Regarding Physical Parts of Human Body

English	Standard Bengali	Brahman Baria	Sylheti
1. Hair	চুল	/sul/	/sul/
2. Forehead	কপাল	/kɔfal/	/k ^h ɔfal/
3. Back	পিঠ	/fid/	/fid/
4. Chest	বুক	/buk/	/buk/
5. Tongue	জিভ	/zibla/	/zibra/
6. Head	মাথা	/mata/	/mata/, /k ^h ɔlla/
7. Eye	চোখ	/sok/	/sok/
8. Chin	চিবুক	/t ^h uta/	/tuta/
9. Wrist	কজি	/kɔbza/	/k ^h ɔbza/
10. Lip	ঠোঁট	/t ^h ud/	/t ^h ut/

Similarities and Dissimilarities:

word	Brahman Baria	Sylhet
চুল, বুক, চোখ	same pronunciation	
কপাল	difference of sound /k/ and /k ^h /	
জিভ	difference of sound /l/ and /r/	
মাথা	/k ^h ɔlla/ (more than one variety)	
চিবুক	difference of sound /t ^h / and /t/	
কজি	difference of sound /k/ and /k ^h /	
ঠোঁট	difference of sound /d/ and /t/	

Vocabulary and Accent Factors

Variety of vocabulary is one most significant difference found by the observation between the two types of dialects. The frequently found fact is the use of /k^h/ in Sylheti dialect when the sound /k/ comes initially in a word. The variety was also found in middle position in a word such as /æk^hta/. This is found only in the dialect of Sylhet in its Gachhbari village that people aspirate the /k/ sound and utters like /k^h/. But the sound /k/ remains same while uttered in Brahmanbaria in its Shahbajpur village. The word 'tongue' has different suffixes in these two dialects.

Participants of Brahmanbaria used suffix /la/ whereas participants of Sylhet used suffix /ra/. For the word 'head', Sylheti dialect has more than one word i.e. /mat̪a/ and /k^hɔlla/. The word /k^hɔlla/ is a word which was converted from the word /kella/ which means 'head'. Beside dissimilarities, we also find some similarities in some words like 'hair', 'chest', and 'eye' as all the utterances of all the three words are quite similar.

Table 2: Words Regarding Outfits and Accessories

English	Standard Bengali	Brahman Baria	Sylheti
1. Suit	জামা	/zama/	/k ^h afɔr/
2. Trousers	পাজামা	/faizama/	/seluar/
3. Brush	ব্রাশ	/bæraf/	/bæraf/
4. Earrings	দুল	/kaner ziniʃ/	/k ^h anɔr/ /ɖul/
5. Blouse	ব্লাউজ	/bælaʊz/	/bælaʊz/
6. Shoe	জুতা	/zuʈa/	/zuʈa/
7. Button	বোতাম	/butam/	/bu ʈaŋ/
8. Sock	মোজা	/muza/	/muza/
9. Ornaments	গহনা	/zeor/	/ʃunadana/
10. Doormat	পাপোশ	/fafuf/	/fapuf/

Similarities and Dissimilarities:

word	Brahmanbaria	Sylhet
ব্রাশ, ব্লাউজ, মোজা		same pronunciation
জামা		difference in words
পাজামা		difference in words
দুল(difference of varieties)	/k/, /ziniʃ/	/k ^h /, /ɖul/
বোতাম		difference of sound /m/ and /ŋ/
পাপোশ		difference of sound /f/ and /p/

Vocabulary and Accent Factors

Differences of words and accents have been found in Outfits and Accessories category. Words like 'suit' and 'trousers' have different vocabulary such as the words /zama/ & /k^hafɔr/ have

respectively been found in Shahbajpur and Gachhbari villages for the replacement of the word ‘suit’ which is called /ɟama/, and the words /faizama/ and /seluar/ have respectively been found in Shahbajpur and Gachhbari villages for the replacement of the word /paɟama/. Use of diphthongs is frequent in the selected village of Brahmanbaria as we see that the prefix /pa/ has become /fai/ in the word /paɟama/. Words like /ɟacc^hi/, /k^kacc^hi/, /bɔlc^hi/ are uttered as /zaitasi/, /k^haitasi/, /koitasi/. In fact these were also seen in Sylhet as discussed further in relation to the sentence tables. Different accent for the words like ‘Button’, ‘Earrings’, and ‘Doormat’ are also noticeable in the table 2. The sound /p/ has become /f/ in Brahmanbarian dialect in the word /papof/. For the word /dul/ which means earring, Brahmanbarian participants uttered a different word such as /zinif/. The word /zinif/ has come from the word /ɟinif/ which belongs to standard Bengali variety. Words like ‘blouse’, ‘brush’, and ‘sock’ have no dissimilarity rather these are uttered the same ways in Shahbajpur and Gachhbari. Diphthong like /au/ is present in both the variety in the word /bælauz/.

Table 3: Words Regarding Furniture and Utensils

English	Standard Bengali	Brahman Baria	Sylheti
1. Spoon	চামচ	/sifi/, /samis/	/sif/
2. Knife	ছুড়ি	/sakku/ /suri/	/sakku/
3. Cot	খাট	/had/	/sɔki/
4. Bottle	বোতল	/butɔl/	/butɔl/ / ɟifi/
5. Hammer	হাতুড়ি	/atɔra/	/atɔra/
6. Chair	চেয়ার	/sihar/	/siar/
7. Bed	বিছনা	/bisna/	/bisna/
8. Jug	জগ	/zɔg/	/zɔg/
9.ladder	মই	/sɔhɔm/	/moi/
10. Net	জাল	/zal/	/zal/

Similarities and Dissimilarities:

word	Brahmanbaria	Sylhet
ছুড়ি, বোতল, বিছনা, জগ, জাল	same pronunciation	
চামচ	morpheme /i/	
খাট	difference in words	
হাতুড়ি		use of infix /u/
চেয়ার	use of infix /h/	
মই	difference in words	

Vocabulary and Accent Factors

Use of morpheme has been found in table 3. ‘Spoon’ is called /camoc/ in Bengali. Here we see that participants of Shahbajpur have uttered the word like /sifi/ whereas Gachhbari participants have uttered like /sif/. A morpheme /i/ has been found in the word /sifi/. In Gachhbari village, ‘hammer’ is called /at̪ura/ where we find an infix /tu/ that is absent in the dialect of Brahmanbaria in its Shahbajpur village. But we find an infix in Brahmanbarian dialect also i.e. in the word ‘chair’ which is called /sihar/ and /siar/ respectively in Brahmanbarian and Sylheti dialects. The word /sihar/ has an infix like /ha/ whereas the word has /a/. Here, we see that both participants of both the areas i.e. Shahbajpur and Gachhbari have tendency to replace the sound /c/ with the sound /s/. The Bengali word for ‘ladder’ is /moi/ which has a different word in Brahmanbaria i.e. /sɔ̃hɔ̃m/. /sɔ̃hɔ̃m/ is a word that is also used in Narshindi and Kishoregonj. I have found the following words such ‘knife’, ‘bottle’, ‘cot’, ‘bed’, ‘jug, and ‘net’ with same utterance in both the areas i.e. in Shahbajpur and Gachhbari. The word ‘knife’ has a second variety in Sylhet.

Table 4: Words Regarding Occupations

English	Standard Bengali	Brahman Baria	Sylheti
1. Farmer	কৃষক	/kɪʃɔk/, /muni/	/kʰætɔr/ /kʰamla/
2. Boatman	মাঝি	/mazi/	/nau/ /baura/
3. Guard	চকিদার	/sɔhɪdɑr/	/sɔkʰɪdɑr/
4. Landlord	জমিদার	/zɔmidɑr/	/zɔmidɑr/ /gɪrɔs/
5. Lawyer	উকিল	/uhil/	/ukil/
6. Police	পুলিশ	/fulɪʃ/	/fulɪʃ/
7. Fisherman	জেলে	/gabr/	/zalia/, /maimɔl/
8. Teacher	মাষ্টার	/maʃtɑr/	/maʃtɑr/
9. Student	ছাত্র	/sɑtrɔ/	/sɑtrɔ/
10. Fair	হাট	/bazar/	/bazar/

Similarities and Dissimilarities:

word	Brahmanbaria	Sylhet
পুলিশ, মাষ্টার, ছাত্র		same pronunciation
কৃষক		difference in words
মাঝি		difference in words
উকিল		difference in sound /h/ and /k/
জেলে		difference in words

Vocabulary and Accent Factors

Though words like ‘police’, ‘teacher’, and ‘student’ have been found same in both Shahbajpur and Gachhbari areas, variety of vocabulary has been found in table no.4 significantly with other rest of the words. The very first word of occupation category is ‘farmer’ which is called /kɪʃɔk/ in Bengali. People of Shahbajpur have shown two words such as /kɪʃɔk/ and /muni/ which directly indicates the meaning of ‘farmer’, but people of Gachhbari have provided me with the words /kʰætɔr/ /kʰamla/ which means ‘worker of land’ in that case.. Likewise, if we analyze the word ‘boatman’, we see Brahmanbaria has a similar word i.e. /mazi/ where /ʃʰ/ becomes /z/. On

the other hand, Sylheti dialect has a different vocabulary with two words i.e. /nau/ /baura/. Words like /gabɔr/ and /maimɔl/ also seem to be different but they mean the same thing i.e. ‘fisherman’. Dialect of Brahmanbaria has always an intention to use the /h/ sound at the place of /k^h/ such as /haisi/ for /k^haisi/, /hæla/ for /k^hæla/, /haoa/ for /k^haoa/ and so on. In this table we found such a word i.e. ‘lawyer’ which is called /ukil/ in standard Bengali but /uhil/ in a major part of Brahmanbaria district. The word remains unchanged in Sylheti dialect. The word /jomid̪ar/ has got the same variety in both Brahmanbaria and Sylhet as my participants from both the areas uttered /zɔmid̪ar/ and /zɔmid̪ar/. Both Sylheti and Brahmanbarian participants had tendency to utter the sound /ɟ/ and /z/. Thus, we find some similarities in these two dialects. We also see in the words ‘police’, ‘teacher’, and ‘student’ all the sounds are quite similar in both the dialects such as the conversion of the sound /po/ is /fu/ in both Shahbajpur and Gachhbari.

Table 5: Words Regarding Weather and Geographical Condition

English	Standard Bengali	Brahman Baria	Sylheti
1. Summer	গ্রীষ্ম	/gɔrɔmer/ /d̪in/	/gɔrɔmɔr/ /d̪in/
2. West	পশ্চিম	/fɔsim/	/pɔccim/
3. Full Moon	পূর্ণচন্দ্র	/funni/	/bɔra/ /san/
4. Rainy Day	বর্ষার দিন	/baiɟfa/	/mæɟɔr/ /d̪in/
5. Storm	ঝড়	/ɽufan/	/ɽufan/
6. Dark Moon	অমাবস্যা	/aboɟfa/	/aoɟfa/
7. East	পূর্ব	/fub/	/fub/
8. Wind	বাতাস	/batɔf/	/batɔf/
9. Flood	বন্যা	/boinna/	/gula/
10. Moon	চন্দ্র/চাঁদ	/san/	/san/

Similarities and Dissimilarities:

word	Brahmanbaria	Sylhet
বাড়, পূর্ব, বাতাস, চাঁদ		same pronunciation
পশ্চিম		difference in words
পূর্ণচন্দ্র		difference in words
বর্ষা		difference in words
অমাবস্যা		difference in sounds /b/ and /o/
বণ্যা		difference in words

Vocabulary and Accent Factors

Most of the time the sound /p/ is uttered as /f/ in Brahmanbarian dialect as discussed in chapter 2.

It happens in Sylheti dialect also such as the word ‘study’ has a Bengali variety i.e. /lek^hapɔra/ which is called /æhafɔra/ and /æk^hafɔra/ respectively in Brahmanbaria and Sylhet. The word ‘west’ is called /pɔccim/ in Sylhet which had been found /fɔsim/ in Brahmanbaria respectively in their Gachhbari and Shahbajpur villages. The middle /r/ in the word /purbo/ has been omitted in both the dialects and the initial /p/ has become /f/. The word ‘rainy day’ is described as /baiɕfa/ in Brahmanbaria that has come from the word /bɔrfa/ whereas /mæɡɔr/ /dʒin/ in Sylhet that means ‘day of rain’. So, here we see that these two words have different backgrounds. The word ‘flood’ also was described with different vocabularies like /boinna/ and /gula/. But for words such as ‘storm’, ‘east’, ‘wind’, and ‘moon’ no different variety was found in either of these two dialects rather these were uttered in quietly similar ways.

Table 6: Words Regarding Relatives

English	Standard Bengali	Brahman Baria	Sylheti
1. Brother	ভাই	/bai/	/bai/
2. Sister	বোন	/boin/	/boin/
3. Paternal Uncle	চাচা	/kaha/	/sasa/
4. Paternal Aunt	চাচী	/kahi/ /sasi/	/sasi/
5. Nephew	ভাগনে	/baigna/	/bagna/
6. Niece	ভাগনি	/bagni/	/bagni/
7. Father-In-Law	শুসর	/hɔor/	/hɔor/
8. Mother-In-Law	শাশুড়ী	/hɔri/	/hɔri/
9. Grand-Child	নাতনী	/nat̪in/	/nat̪in/
10. Sister-In-Law	জা	/zal/	/zal/

Similarities and Dissimilarities:

word	Brahmanbaria	Sylhet
ভাই, বোন, চাচী, ভাগনি,	same pronunciation	
শুসর, শাশুড়ী, নাতনী, জা	same pronunciation	
চাচা	difference in words	
ভাগনে	use of diphthong /ai/	

Vocabulary and Accent Factors

When I had met my participants in Shahbajpur, one most interesting thing was about the word /kaha/ that means paternal uncle. This is called /caca/ in standard Bengali and /sasa/ in Sylhet district's Gachhbari village. Words regarding relations and relatives have numerous similarities in these two regions as found throughout the data collection period. Words like 'brother', 'sister', and 'father-in-law' were produced using same diphthongs such as /ai/, /oi/, and /ɔo/ in both Brahmanbarian and Sylheti dialects. All these sounds are available in Bengali phonetic chart.

Table 7: Words Regarding Animals

English	Standard Bengali	Brahman Baria	Sylheti
1. Horse	ঘোড়া	/gura/	/gura/
2. Goat	ছাগল	/sagɔl/	/bɔk ^h ri/, /sagɔl/
3. Cat	বিড়াল	/bilai/	/bilai/
4. Dog	কুকুর	/kutɬa/	/kutɬa/
5. Jackal	শিয়াল	/hial/	/hial/
6. Crow	কাক	/kaua/	/k ^h aua/
7. Rat	ইঁদুর	/indur/	/undur/
8. Butterfly	প্রজাপতি	/fɔzafɔɬi/	/sɔk ^h ɔr/
9. Tiger	বাঘ	/bag/	/bag/
10. Fly	মাছি	/masi/	/masi/

Similarities and Dissimilarities:

word	Brahmanbaria	Sylhet
ঘোড়া, ছাগল, বিড়াল,	same pronunciation	
কুকুর, বাঘ, মাছি	same pronunciation	
ছাগল		variation of words
কাক	difference in sound /k/ and /k ^h /	
ইঁদুর	difference in initial sound /i/ and /u/	
প্রজাপতি	difference in words	

Vocabulary and Accent Factors

Sylheti dialect is considered to be influenced by Muslim culture as we see participants of Gachhbari have described the word 'goat' as /bɔk^hri/ whereas Shahbajpur's participants have uttered the word /sagɔl/ that is a transformed form of standard Bengali which is /c^hagɔl/. Dialect of Brahmanbaria has the word /fɔzafɔɬi/ that is also reshaped from standard Bengali word /prɔzapɔɬi/ which means butterfly. And, here also we see a different word in Sylhet region that is /sɔk^hɔr/. The word /idur/ has got different initial sound such as /i/ in Brahmanbaria and /u/ in Sylhet. On the other hand, the sound /g^ho/ has become /gu/ in dialects of both Sylhet and Brahmanbaria as uttered in the Bengali form of the word 'horse'. In the word 'dog', we see the repetition of the /ɬ/ sound in both the dialects.

Table 8: Words Regarding Foods

English	Standard Bengali	Brahman Baria	Sylheti
1. Rice	চাউল	/sail/	/saul/
2. Cooked Rice	ভাত	/bat/	/bat/
3. Hotchpotch	খিচুড়ি	/hisuri/	/k ^h isuri/
4. Fry	ভাজি	/biran/	/biran/
5. Sour	টক/চুকা	/sukka/	/tæŋga/
6. Guava	পেয়ারা	/goyɔm/	/ʃɔfri/
7. Pulse	ডাল	/dail/	/dail/
8. Buttered Bread	পরোটা	/fɔrɔda/	/fɔrɔta/
9. Pumpkin	কুমড়া	/mida/ /kumra/	/mita/ /k ^h ɔdɔ/
10. Dry Sweet	সন্দেশ	/handæʃ/	/handæʃ/

Similarities and Dissimilarities:

word	Brahmanbaria	Sylhet
ভাত, ভাজি, ডাল, সন্দেশ		same pronunciation
চাউল		difference in diphthongs /ai/ & /au/
খিচুড়ি		difference in initial sound /h/ & /k ^h /
টক/চুকা		difference in words
পেয়ারা		difference in words
পরোটা		difference in sound /da/ & /ta/
কুমড়া		use of different word /k ^h ɔdɔ/

Vocabulary and Accent Factors

The word 'rice' is uttered as /sail/ and /saul/ using different diphthongs for each as /ai/ and /au/.

But in the words 'cooked rice' and 'fry', we find that the aspirated /b^ha/ has become /ba/ which is not aspirated in both the dialects. In the word 'hotchpotch' which is called /k^hisuri/ in standard

Bengali we can see the use of /h/ in Brahmanbarian dialect which it intends to do always. I have found the word /tæŋga/ that is used in rural illiterate areas of Sylhet which means 'sour dishes'.

Rural people of Brahmanbaria chose to speak /sukka/ that is reshaped from the standard variety.

Rural areas of Brahmanbaria have another intention to replace the sound /t/ with /d/ which we see in the word /fɔrɔda/. In Sylheti dialect, only /p/ is replaced with /f/. Similarly, in the word

‘Pumpkin’ we see the replacement of /t/ with /d/ in Brahmanbarian dialect. Here, Sylhet has provided the word /k^hɔ̃ɖɔ/ as the replacement of /kumra/. The word ‘guava’ also has different vocabulary such as /goyɔ̃m/ and /ʃɔ̃fri/.

Table 9: Words Regarding Religion

English	Standard Bengali	Brahman Baria	Sylheti
1. Namaz	নামাজ/নামায	/nɔ̃mas/	/nɔ̃maz/
2. Ramadan	রোজা	/ruza/	/ruza/
3. Ablution	অজু	/uzu/	/ɔ̃zu/
4. Call to Prayer	আজান	/azan/	/azan/
5. Worship	পূজা	/fuza/	/fuza/
6. Mosque	মসজিদ	/mɔ̃ssid/	/mɔ̃sid/
7. Hell	দোজখ	/ɖɔ̃zɔ̃k/	/ɖɔ̃zɔ̃k ^h /
8. Social Benefit	জাকাত/যাকাত	/zahat/	/zɔ̃k ^h at/
9. Qalma	কলেমা	/kalema/	/k ^h ɔ̃lima/
10. Sacrifice	কোরবানী	/kurfani/	/k ^h urbani/

Similarities and Dissimilarities:

word	Brahmanbaria	Sylhet
রোজা, আজান, পূজা		same pronunciation
নামাজ/নামায		difference in sound /s/ & /z/
অজু		difference in the first sound /u/ and /o/
মসজিদ	repetition of the sound /s/	no repetition
দোজখ		difference in sound /k/ & /k ^h /
জাকাত/যাকাত		difference in words and sounds
কলেমা		difference in sounds /ka/ & /k ^h ɔ̃/, /le/ & /li/
কোরবানী		difference in sounds /ku/ & /k ^h u/, /fa/ & /ba/

Vocabulary and Accent Factors

Religious words were found with variations too. The word /namat/ is also uttered as /namaz/.

The last sound of this word has got two more varieties on Brahmanbarian and Sylheti dialects respectively as /s/ and /z/. The dialect of Brahmanbaria has an intention to use /i/ as a

replacement of /e/ or /æ/ and /u/ as a replacement of /o/ as it is shown in the table no.9 i.e. the word /ɔʃu/ is uttered /uzu/ by the participants of Brahmanbaria whereas /ɔzu/ by Sylheti ones.

The word /kɔlema/ was described with little differences such as /kalema/ and /k^hɔlima/. Use of /k^h/ sound was frequently found in Sylheti dialect. We can see a similarity here in both the forms of the word 'hell' i.e. the initial /dɔ/ has become /dɰ/ in both Shahbajpur and Gachhbari. As discussed before, the /ɔ/ sound becomes /u/ in Brahmanbaria has also been observed in Sylhet by practicing the word /kɔrbani/. The words become /kurfani/ in Brahmanbaria and /k^hurbani/ in Sylhet. Again the morpheme /bani/ has become /fani/ in Shahbajpur but it remained unchanged in Gachhbari. As found in table no.4 that use of the sound /p/ mostly becomes /f/ in Brahmanbaria and Sylhet, here also in table no.9 we see the same use in the word /puʃa/. the sound /pu/ become /fu/ in both the dialects.

Table 10: Words Regarding Money, Computation, and Time

English	Standard Bengali	Brahman Baria	Sylheti
1. Taka	টাকা	/tæha/	/tæk ^h a/
2. Coin	ইয়সা	/foiʃa/	/fɔysa/
3. Note	নোট	/nut/	/ lud/
4. Fifty	পঞ্চাশ	/fɔncaʃ/	/foincaʃ/
5. Half	আধা	/ad̪a/	/ad̪a/
6. Quarter Past Three	সোয়া তিনটা	/ʃua/ /t̪inda/	/ʃua/ /t̪inta/
7. One Thousand	এক হাজার	/æh/ /hazar/	/æk ^h / /azar/
8. One Bottle	এক বোতল	/æk/ /but̪ɔl/	/æk ^h / /but̪ɔl/
9. Hundred Thousand	এক লাখ	/æk/ /lak/	/æk ^h / /lak ^h /
10. Two Glasses	দুটো গ্লাস	/d̪uida/ /gælaʃ/	/d̪uita/ /gullaʃ/

Similarities and Dissimilarities:

word	Brahmanbaria	Sylhet
আখা, সোয়া, বোতল,	same pronunciation	
টাকা	difference in sounds /ha/ & /k ^h a/	
পয়সা	difference in diphthongs: /oi/ & /ɔy/, sound /ʃ/ & /s/	
নোট	difference in sounds /nu/ & /lu/, /t/ & /d/	
পঞ্চাশ	use of diphthong /oi/	
সোয়া তিনটা	difference in sound /da/ & /ta/	
এক হাজার	difference in sounds /h/ & /k ^h /, /ha/ & /a/	
এক বোতল	difference in sounds /h/ & /k ^h /	
এক লাখ	difference in sounds /h/ & /k ^h /, /k/ & /k ^h /	
দুটো গ্লাস	difference in sounds /da/ & /ta/, /æ/ & /u/, and also repetition of the sound /l/ in the word /gullaʃ/ in Sylheti variety	

Vocabulary and Accent Factors

Three significant differences can be found in the word /poyʃa/. The differences are, the use of /f/ as a replacement of /p/, the diphthongs inserted in the words such as /oi/ in Shahbajpur and /ɔy/ in Gachhbari. It was found really interesting when I had discovered that the word /not/ is uttered as /lud/ in rural areas of Sylhet which is uttered as /nut/ in Brahmanbaria. To utter the word /pɔncəʃ/, participants of Brahmanbaria didn't use any diphthong whereas participants of Sylhet pronounced the word using diphthong /oi/. The word /hajar/ was pronounced /azar/ in Sylhet and /hazar/ in Brahmanbaria. The word 'glass' is pronounced as /gælaʃ/ in Brahmanbaria but /gullaʃ/ in Sylhet. Dialect of Sylhet didn't always have the intention to utter /t/ as /d/ which is very frequent on Brahmanbarian dialect. In the table no.10, use of /k^h/ in Sylheti dialect was found very often. On the other hand, the aspirated /d^h/ has become /d/ in both Sylheti dialect and in Brahmanbarian one in relation to the word /ad^ha/.

Result of the survey regarding sentences is discussed from the next page maintaining a table order followed from table: 11 to table: 20.

4.1.2 Analysis of Sentences

I have constructed Question 2 with 10 tables by maintaining an order from table 11 to table 20. I have analyzed the collected data regarding question 2 by concerning the variations of syntax found in the sentences. To some extent, we will also find variations of morphemes. In this part, we will see the similarities and dissimilarities of the collected forms of sentences of both Brahmanbarian and Sylheti dialects.

Table 11: Assertive Sentence

<p>English</p> <p>1. This village arranges fair once a week. Or Fair takes place once a week, in this village.</p> <p>2. Last year, two of our cows had died in the flood.</p>
<p>Bangla</p> <p>1. এই গ্রামে সপ্তাহে একদিন হাট বসে।</p> <p>2. গত বছর বন যায় আমাদের দুইটা গরু মারা গিয়েছিল।</p>
<p>Brahmanbaria in IPA</p> <p>1. /ei/ /gaoɔ/ /ʃapɽa/ /ekdin/ /bazar/ /ɔ/</p> <p>2. /gæse/ /bɔsɔr/ /boinnat/ /amrar/ /ɽɪddɑ/ /guru/ /moira/ /gesilga/</p>
<p>Sylhet in IPA</p> <p>1. /i/ /gaot/ /haftat/ /æk^hdin/ /bazar/ /bɔy/</p> <p>2. /gɔɽ/ /fira/ /boinnay/ /amrar/ /ɽɪgu/ /gɔru/ /mori/ /gesil/</p>

Syntactical Discussion

In case of assertive sentences, no structural variation is found rather the word orders of both the varieties are same. I had chosen two varieties in English as seen in the table where participants of both Shahbajpur and Gachhbari have uttered the second variety. In the second variety, 'fair' is the subject whereas 'the village' is the subject of the first variety. The differences that are found in here are the differences of accent, vocabulary, and morphological variation. Accent variations such as /ei/ and /i/ /ekdin/ and /ek^hdin/ in the sentence no.1, and /guru/ and /gɔru/, /moira/ and /mori/ in sentence no.2 are significantly noticeable. The derivation of the word /gao/ in sentence no.1 has been shown in different ways such as the word is derived with suffix like /ɔ/ in Brahmanbarian dialect and /t/ in Sylheti dialect. The word /ʃɔptahe/ is uttered as /ʃapta/ in Brahmanbaria and /haftat/ in Sylhet whereas in the word /haftat/ there is a morpheme /tat/. The word /bɔʃe/ is described as /ɔ/ in Brahmanbaria which has come from the word /ɔy/ that is developed from the word /hɔy/. In Sylhet's Gachhbari village, this word is uttered as /bɔy/. The word /bɔc^hɔr/ is uttered differently in these two dialects such as /bɔsɔr/ in Brahmanbaria and /fira/ in Sylhet. Derivations are different in the word /bɔnnay/ such as /nat/ in Brahmanbarian dialect and /nay/ in Sylheti dialect. Formerly, we saw that dialect of Brahmanbaria has intention to repeat sounds in words. Word like /ɔuita/ is uttered as /ɔuidda/ in Brahmanbaria with another tendency or habit to make the /t/ sound /d/. Sylhet has an almost different vocabulary in here i.e. /ɔugu/. Variations like /moira/ and /mori/ are also noticeable. The word /gesilga/ has suffix like /ga/ in Brahmanbarian dialect but there is no such suffix in its Sylheti form /gesil/.

Table 12: Affirmative Sentence

<p>English</p> <p>1. There is a big mosque beside my house. 2. The pond is very big.</p>
<p>Bangla</p> <p>1. আমার বাড়ীর পাশে একটি বড় মসজিদ আছে। 2. পুকুরটি অনেক বড়।</p>
<p>Brahmanbaria in IPA</p> <p>1. /amar/ /barir/ /ɔ̃are/ /bɔ̃rɔ/ /æktə/ /mɔ̃ssid/ /ase/ 2. /fuhuirta/ /mæla/ /bɔ̃rɔ/</p>
<p>Sylhet in IPA</p> <p>1. /mor/ /barir/ /kandəɽ/ /bɔ̃rɔ/ /æktə/ /mɔ̃sid/ /ase/ 2. /fukuirta/ /bout/ /bɔ̃rɔ/</p>

Syntactical Discussion

Like the table no.11, table no.12 also same in structuring sentences i.e. words are delivered in almost same ways. The word /paʃe/ has different word in Brahmanbaria i.e. /ɔ̃are/ which was developed from the word /d^hre/, but a totally different one in Sylhet i.e. /kandəɽ/ which also means ‘beside’. The word /pukurti/ was delivered as /fuhuirta/ in Brahmanbaria and /fukuirta/ in Sylhet. In the /fuhuirta/, both the dialects have the same suffix i.e. /ta/. Here we again found Brahmanbaria’s tendency to make the /k/ sound /h/. One similarity has been in this word i.e. the use of diphthongs /ui/ whereas there is no diphthong on the standard Bengali form. The word /ɔ̃nek/ has been delivered in two ways such as /mæla/ in Brahmanbaria and /bout/ in Sylhet. The word /bout/ that means ‘a lot’ has come from the word /bɔ̃hɔ̃ɔ̃/ which is an Urdu word. We see, very fewer differences are found in this table regarding affirmative sentences.

Table 13: Negative Sentence

English 1. It didn't rain today. 2. This village has no electricity.	English 3. I am not a boatman. 4. The black duck is not much bigger.
Bangla 1. আজ বৃষ্টি হয়নি। 2. এই গ্রামে বিদ্যুৎ নেই।	Bangla 3. আমি মাঝি নই। 4. কালো হাঁসটি বেশী বড় নয়।
Brahmanbaria in IPA 1. /aza/ /mæg/ /oise/ /na/ 2. /ei/ /gæramɔ/ /karan/ /nai/	Brahmanbaria in IPA 3. /ami/ /kunu/ /mazi/ /na/ 4. /kala/ /afta/ /befi/ /bɔrɔ/ /na/
Sylhet in IPA 1. /aizku/ /mæg/ /dʒise/ /na/ 2. /i/ /gaot/ /k ^h aran/ /nai/	Sylhet in IPA 3. /mui/ /naiia/ /nay/ 4. /k ^h la/ /afta/ /bæf/ /bɔrɔ/ /nay/

Syntactical Discussion

Syntactical differences are significantly found in the sentence no.1 where in Sylhet the word /hɔyni/ is uttered as /dʒise/ /na/ but we know that rain falls itself. In Sylheti variety, /aizku/ /mæg/ /dʒise/ /na/ means 'it/someone didn't give rain today'. Sometimes, a region can have more than one variety to some extent. Previously, we found that participants of Shahbajpur uttered a word /gaot/ as a replacement of the word /game/. For the replacement of the same word, a new variety has been found in this table no.13 i.e. /gæramɔ/. No participants either from Shahbajpur or from Gachhbari have uttered the word /bidɔt/ rather they have uttered the same variety i.e. 'current' in their own ways. Varieties like /karan/ and /k^haran/ have come from the word 'current'. Likewise, the words 'black', 'duck' were also uttered similarly in both the dialects. These types of similarities are found because of their being neighbours of each other. The word

/ami/ remained unchanged in Brahmanbarian dialect in the sentence no.3 which is uttered as /mui/ in Sylheti dialect. Participants of Brahmanbaria uttered the word /mazi/ /na/ bearing the meaning of the phrase /maj^hi/ /nɔy/ whereas Sylheti participants uttered a different word such as /naiia/ /nay/. In the word /befi/ in sentence no.4 suffix like /fi/ has been used in Brahmanbarian dialect.

Table 14: Interrogative Sentence

English	English
1. Have you cooked rice? 2. Where did father go? 3. Did you call your father? 4. When will the doctor come to the village? 5. Who broke the plate?	6. Why are you calling me again and again? 7. When will Shujan's father come home? 8. How did the cow run away? 9. Are you going to sell the house?
Bangla	Bangla
1. ভাত কি রান্না করেছ? 2. বাবা কোথায় গিয়েছেন? 3. তোর বাবাকে ডেকেছিস? 4. ডাক্তার সাহেব কবে গ্রামে আসবেন? 5. বাসনটি কে ভেঙেছে?	6. বার বার ডাকছ কেন? 7. সুজনের বাবা কখন বাড়ি আসবে? 8. গরুটা ছুটল কিভাবে? 9. বাড়িটা তোমরা বিক্রি করে দিচ্ছ নাকি?
Brahmanbaria in IPA	Brahmanbaria in IPA
1. /bat/ /nanda/ /kɔrsɔni/ ? 2. /abba/ /koi/ /gæse/ ? 3. /tɔr/ /bafre/ /daksɔsni/ ? 4. /daktɔr/ /ʃab/ /kundʃin/ /gaoɔ/ /aibɔ/ ? 5. /t ^h alda/ /kæda/ /banse/ ?	6. /bare/ /bare/ /daktasɔs/ /kære/ ? 7. /ʃuzɔner/ /baf/ /kunjɔmɔ/ /bai ^h / /aibɔ/ ? 8. /guruda/ /sutlɔ/ /kæmne/ ? 9. /barida/ /tumra/ /beiccalaitasonakita/ ?
Sylhet in IPA	Sylhet in IPA
1. /bat/ /randʃilisɔni/ ? 2. /abba/ /kuai/ /gesuin/ ? 3. /tɔr/ /bafre/ /dakisɔtpi/ ? 4. /daktɔr/ /ʃab/ /gaoɔ/ /kundʃin/ /aiba/ ? 5. /bɔrtɔnta/ /k ^h ægæ/ or /k ^h æ/ /banlay/ ?	6. /bare/ bare/ /dak ^h ɔ/ /k ^h itar/ /lagi/ ? 7. /ʃuzɔner/ /baf/ /k ^h unjɔmɔ/ /barit/ /aiba/ ? 8. /kilan/ /gɔrta/ /sutlɔ/ ? 9. /gɔrta/ /besiaa/ /laitasoni/ /tumra/ ?

Syntactical Discussion

One very interesting matter has been found in the sentence no.1 in table no.14 i.e. the replacement of the phrase/ki/ /ranna/ /korec^ho/? The phrase is uttered as /nanda/ /kɔrsɔni/? in Brahmanbaria, and /randʒilisɔni/? in Sylhet where Sylheti participants have uttered the phrase as a word i.e. three words have been formed as one word. Variations in the words like /koi/ or /kuai/ and /gæse/ or /gesuin/ are also important. In Sylheti dialect, I've found the use of /n/ in final position of verbs, sometimes. In Bengali language, people use the /n/ sound with verbs while talking about respectable persons such as /ʈini/ /ki/ /ʃunc^hen/ /amar/ /ko^ha/? In this sentence, subject is a third person who may be someone respectable. This concept was found differently in sentence no.4 where the participants of Sylhet told that /daktɔr/ /ʃab/ /gaoɔ/ /kundʒin/ /aiba/ and participants of Brahmanbaria told that /daktɔr/ /ʃab/ /kundʒin/ /gaoɔ/ /aibɔ/. Words like /aiba/ or /aibɔ/ are used mostly in informal communication in Bengali. In Sylhet, previously, we saw the use of the word /gesuin/ where the speaker expresses his/her respect for the person he/she is talking about. The reason for using the sound /n/ perhaps it is a work that has already been done, for example, /ʈan/ /ækk^han/ /fua/ /ɔisuin/ which means /ʈar/ /æktə/ /c^hele/ /hoyec^he/ in standard Bengali, and 'she has given birth to a boy'. Here 'boy' is not a respectable person but in Sylheti dialect we see that 'boy' has been given importance may be because the work has already been done. In the sentence /daktɔr/ /ʃab/ /kundʒin/ /gaoɔ/ /aibɔ/?, the word /aiba/ is indicating a future work. In sentence no.5, the word 'the plate' is uttered as /t^halda/ which had come from standard Bengali variety /t^halati/. The morpheme /ti/ has become /da/. Sylhet has a different variety i.e. /bɔrtɔnta/. The word 'why' in sentence no.6 were delivered in two different

ways such as /kære/ in Brahmanbaria and /k^hitar/ /lagi/, whereas, /kære/ means ‘why’ and /k^hitar/ /lagi/ means ‘for what’. In the sentence no.7, the word /kunʃomɔ/ means which time. In sentence no.8, there is now syntactical variation in Brahmanbarian dialect but in Sylheti one as the Sylheti participants have uttered /kilan/ /gɔruta/ /sutlɔ/. The adverb /kilan/ which means ‘how’ has become initially. In Bengali language it is not mandatory always to use the adverbs initially in interrogative sentences. It is mandatory in English language ‘How did the cow run away’. In the last sentence i.e. sentence no.9 /beiccalaitasonakita/ which is /bikri/ /kore/ /dʒicc^ho/ /naki/. If we break the word /beiccalaitasonakita/ it becomes /beicca/ /laitaso/ /nakita/. Word orders are almost same in this section except in the sentence no.8 and 9. In the sentence no.8, participants of Gachhbari have uttered the adverb initially though it is uttered in the final position by the participants of Shahbajpur. The place of the subject in both the dialects is remarkable in the sentence no.9.

Table 15: Imperative Sentence

English 1. Don't go outside the house in the evening. 2. Would you mind giving me some more pulse? 3. The sun is about to set, light the lantern.	English 4. This year, you should add fertilizer on the boro field. 5. Dad, lets go and see Hashem uncle's son.
Bangla 1. সন্ধ্যাবেলা বাড়ীর বাহিণ্ডে য়েও না। 2. আমাকে আর একটু ডাল দিবে কি? 3. সন্ধ্যা হয়ে যাচ্ছে, হারিক্যানটা জ্বালিয়ে দে।	Bangla 4. এবার তোর বুরো ক্ষেতে সার দেওয়া উচিত। 5. বাবা চলো হাসেম চাচার ছেলেটাকে দেখে আসি।
Brahmanbaria in IPA 1. /t̪in/ /hainʃabala/ /bait̪t̪e/ /bair/ /ois/ /na/ 2. /attu/ /dail/ /d̪ibai/ /ni/ ? 3. /hainʃa/ /ɔit̪ase/, /arikkɔlda/ /zala/	Brahmanbaria in IPA 4. /t̪r/ /buru/ /hætt̪at̪/ /ibarha/ /ʃar/ /d̪eɔn/ /lagbɔ/ 5. /abba/ /loune/ /haʃem/ /sasar/ /fuladare/ /deikkai/
Sylhet in IPA 1. /bɔr/ /hainʃabala/ /gɔrɔr/ /barɔ/ /zaiɔ/ /na/ 2. /arekʰ/ /fuda/ /dail/ /d̪ibai/ /ni/ ? 3. /hainʃa/ /ɔi/ /gese/, /æft̪ɔnta/ /zalai/ /d̪e/	Sylhet in IPA 4. /ibar/ /t̪r/ /buru/ /kʰætt̪at̪/ /ʃar/ /d̪ea/ /d̪r̪kʰar/ 5. /abba/ /lou/ /haʃem/ /sasar/ /fuare/ /d̪eikkai/

Syntactical Discussion

Part of dissimilarities is larger than part of similarity. Structures of the sentences are produced nearly the same ways in both the places i.e. in Shahbajpur and Gachhbari. We see the positions of subjects and verbs are shown similarly in both the dialects. The phrase 'in the evening' was uttered as /t̪in/ /hainʃabala/ in Shahbajpur and /bɔr/ /hainʃabala/ in Gachhbari. Evening is considered to be one most important time in a day. If we analyze the phrases more we may come to know about some superstition in rural areas. People of such areas have a belief that there might be ghost outside, in the evening i.e. before and after the call (/azan/) of the forth prayer i.e.

the Magreeb. Words like /t̪in/ or /bɔr/ may get used to indicate the shadowlike presence of ghost beside home. In the sentence no.2, the phrase 'some more pulse' is delivered as /attu/ /dail/ in Brahmanbaria and /arek^h/ /fuda/ /dail/ in Sylhet. /arek^h/ /fuda/ /dail/ means 'one drop of pulse'. Thus these two dialects have been found with differences and varieties. But, though they talked like they were asking, the expression was like they were requesting. Phrase like '/hainja/ /ɔit̪ase/' means 'it is getting evening' where the tense is present continuous, and phrase like '/hainja/ /ɔi/ /gese/' means 'it has become evening' where the tense present perfect. In the same sentence, the word 'lantern' is uttered as /arikkɔlda/ in Brahmanbarian dialect and /læftɔnta/ in Sylheti dialect. The morpheme or suffix /tat̪/ was found in the word /hætt̪at̪/ on Brahmanbarian dialect. Sylhet has a word /k^hæt̪ɔ/. /buru/ /k^hæt̪ɔ/ means 'in the boro field'. The word 'son' has so many varieties in Bengali language. In Brahmanbaria the word is /fula/ whereas /fua/ in Sylhet. The variety /fula/ may be developed from the word /pola/ which is another variety in Bengali language for the word 'son'. Except the sentence no.4, word orders in imperative sentences are almost same in both Brahmanbarian dialect and in Sylheti dialect.

Table 16: Optative Sentence

English 1. I hope my brother comes today. 2. I wish you prosper in life.
Bangla 1. ভাইয়া যেন আজকে চলে আসে। 2. দোয়া করি তোমার অনেক উন্নতি হোক।
Brahmanbaria in IPA 1. /bai/ /zumun/ /aska/ /aia/ /fɔre/ 2. /ɖua/ /kɔri/ /ʈumi/ /bɔɔ/ /ou/
Sylhet in IPA 1. /baisab/ /zen/ /aisku/ /aiuin/ 2. /ɖua/ /kʰɔri/ /ʈumi/ /bɔɔ/ /agoaybay/

Syntactical Discussion

Words like /aia/ /fɔre/ and /aiuin/ mean ‘comes’ in English and ‘/eʃe/ /pore/’ in Bengali. A self-contradiction has been found in Sylheti dialect i.e. the use of ‘respect mark’ /n/ in the final position of the verb in a sentence. Here, we see that /aiuin/ indicates something that is going to be happened, not already happened what we saw previously that the respect mark /n/ was used in verbs that are already done. We also see the variety of words like /bɔɔ/ /ou/ in Brahmanbarian dialect and /agoaybay/ in Sylheti dialect which mean ‘to prosper’. Word orders are approximately same in both the varieties. On the other hand, both the varieties are nearly similar in case of syntactical matters like structure or word order.

Table 17: Exclamatory Sentence

<p>English</p> <ol style="list-style-type: none"> 1. Look, there is a snake! 2. How big the land is! 3. Ah! The stinging fish pierced its thorn into the finger! 4. Alas! Both the brothers had died by the thunderbolt together! 5. Wow uncle Manik! How beautiful your potato field is looking! 	<p>English</p> <ol style="list-style-type: none"> 6. Oh God! The new sari has torn! 7. Wow! What a cool breeze! 8. What a beautiful moonlight! Wonderful! 9. No! What nonsense has the daughter of Khandakar family done! 10. Ew! Who wants to talk to you!
<p>Bangla</p> <ol style="list-style-type: none"> 1. দেখ, একটা সাপ! 2. এই জমিটা কত বড়! 3. উফ! শিং মাছটা আঙ্গুলে কাঁটা বসিয়ে দিল! 4. আহ! ওরা দুই ভাই একসাথে বজ্রপাতে মারা গেল! 5. বাহ মানিক চাচা! তোমার আলু ক্ষেতটা কী সুন্দর লাগছে! 	<p>Bangla</p> <ol style="list-style-type: none"> 6. আল্লাহ! নতুন শাড়িটা ছিঁরে গেল! 7. ইশ! বাতাসটা কী আরামের! 8. কী সুন্দর চাঁদনী! চমৎকার! 9. খন্দকার বাড়ির মেয়েটা কি কাণ্ডই না করল! ছিঃ 10. তোর সাথে কে কথা বলতে চায়! ছিঃ!
<p>Brahmanbaria in IPA</p> <ol style="list-style-type: none"> 1. /d̪æhɔ/ /d̪æhɔ/ /ækta/ /haf/! 2. /ei/ /hæt̪ta/ /kɔt̪/ /bɔrɔ/! 3. /umaiggo/! /hin/ masta/ /anguldaɪ/ /ɔkkore/ /kada/ /buai/ /d̪ise/! 4. /ahaire/! /hæra/ /d̪uidda/ /bai/ /æklɔge/ /t̪ʰada/ /fɔira/ /mɔira/ /gæsæga/! 5. /iʃ/! /manikkaha/ /t̪umar/ /aluhæt̪ta/ /bakka/ /ʃundɔr/ /lagtase/! 	<p>Brahmanbaria in IPA</p> <ol style="list-style-type: none"> 6. /ayalla/ /noa/ /kafɔtta/ /sira/ /gæsæga/! 7. /iʃ/! /bat̪aʃta/ /ze/ /aramer/! 8. /iʃ/! /ze/ /ʃundɔr/ /sanni/! 9. /hɔnkar/ /barir/ /furida/ /kamda/ /kit̪a/ /kɔrse/! /si/! 10. /tɔr/ /lɔge/ /kæda/ /kot̪a/ /kɔit̪/ /sa/! /si/!
<p>Sylhet in IPA</p> <ol style="list-style-type: none"> 1. /oi/ /d̪ækʰɔ/ /egɔ/ /haf/! 2. /zɔmin/ /ikʰan/ /ze/ bɔrɔ/! 3. /iʃ/! /hin/ /masta/ angulɔ/ /gɔsa/ /buai/ /dilɔ/! 4. /iʃʃire/! /t̪ara/ /d̪ugɔ/ /bai/ /dahɔ/ /æhlɔge/ /mɔri/ /gelɔ/! 5. /ɔ/ /maniksa/ /afnar/ /alukʰæt̪ta/ /kʰila/ /ʃundɔr/ /lage/ /d̪ækhɔt̪e/! 	<p>Sylhet in IPA</p> <ol style="list-style-type: none"> 6. /alla/ /noa/ /harida/ /siri/ /gælɔ/! 7. /iʃ/ /bat̪aʃta/ /ze/ /aramɔr/! 8. /ze/ /ʃundɔr/ /sandɔr/ /raiɪ/! 9. /si/! /si/! /kʰɔnkar/ /barir/ /furita/ /kʰit̪a/ /kʰamtaina/ /kʰɔrlɔ/! 10. /sih/! /tɔr/ /lɔge/ /kʰæ/ /mat̪t̪e/ /say/!

Syntactical Discussion

Repetition of the word 'see' has been found in Brahmanbarian dialect such as '/dæhɔ/ /dæhɔ/ /æktə/ /haf/' which is uttered in Sylhet as '/oi/ /dækʰɔ/ /egɔ/ /haf/'. 'A' is uttered as /egu/ in Sylhet. The word /kɔɔ/ in sentence no.2 is replaced with the word /ze/ in Sylheti dialect whereas it remained unchanged in Brahmanbarian dialect. There can have word variation of the same expression while producing exclamatory sentence. As found in sentence no.3 i.e. "/uf/! /ɟiŋ/ /macʰta/ /aŋgule/ /kata/ /boɟie/ /dilo/!" expression like /uf/ has been replaced with the word /umaiggo/ in Brahmanbaria. The broken form of the word /umaiggo/ is /o/ /ma/ /go/ in Bengali which means "oh! Mom!" in English. The word /iɟ/ (that is used on Sylheti dialect) is a kind of expression which is similar to the word /uf/. Here, participants of Gachhbari uttered the word 'thorn' with a different word than the standard Bengali form /kata/. Sylheti form of the /kata/ is /gɔsa/ whereas the Brahmanbarian form is /kada/. In this sentence, Brahmanbarian dialect has brought an extra word which was not in the standard form. The word /ɔkkore/ is a word that came from the word /ækebare/. Use of the word /ɔkkore/ is habitual in most of the areas of Brahmanbaria. The thunderbolt was described differently in these two dialects in the sentence no.4 i.e. /tʰada/ /fɔira/ in Brahmanbarian dialect and /dahɔ/ in Sylheti dialect. Word like /tʰada/ /fɔira/ was local form the words //tʰata/ /pɔra/, and the word /dahɔ/ came from the word /dak/. Suffix like /ga/ was frequently used in Brahmanbarian dialect. Here also we see the use of /ga/ in the word /gæsæga/. /dui/ is a Bengali word that means /two/. Two indicate some things specifically; people use a suffix /ta/ with the word /dui/. In the sentence no.4 Brahmanbarian

form of the word /dui/ has suffix like /da/, and /gu/ was found in its Sylheti form. People in Bangladesh use interjections like /if/, /uf/, /ah/ not with a single expression rather with different expressions of different purposes such as /uf/ for pain and /ah/ or /if/ for expressing sadness. Again /if/ or /uf/ is used for expressing happiness, and /ah/ for expressing satisfaction. It depends on individuals' way of talking or geographical impacts. Participants of Sylhet uttered the interjection /if/ with two different purposes such once to show disgust or painful feeling in sentence no.3 and once to show peaceful feeling in sentence no.7. The Sylheti participants hadn't used /if/ in sentence no.8. They have expressed the same feeling with no interjection. I have found a difference of the use of suffix in sentence no.8 in the word /aramer/. While participants of Brahmanbaria have uttered the same variety i.e. /aramer/ by adding the suffix /er/ with the base form /aram/, Sylheti participants, on the other hand, have uttered different suffix such as /or/ with the base form /aram/. Both Sylheti and Brahmanbarian participants have omitted the word /cɔmɔt̪kar/ from sentence no.8. One young Sylheti participant told me that people, who mix up with literate people, may use the word /cɔmɔt̪kar/ as /sɔmɔt̪k^har/. The sentence no.9 was produced with syntactical difference in Sylheti dialect. Participants of Sylhet have used the interjection /c^hi/ /c^hi/ (as /si/ si/) at the beginning of the sentence. They did the same thing in sentence no.10 too i.e. they have used the interjection /si/ /si/ at the beginning of the sentence though it was uttered at the end, in the standard variety. In Sylheti variety in the same sentence, the word /mat̪e/ was provided with by adding suffix like /t̪e/ with the base form /mat̪/. /mat̪/ means 'speech' which is called /kɔt̪^ha/ in standard variety of Bangla. On the other hand, the sentences no.6 and 7 were produced the same way if we see their structure or the word order. in

the sentence no.8, the interjection is missing in its Sylheti form which was uttered by the participants of Gachhbari but the other factors like syntax were almost same in both the variety. These happened with the sentence no.9 and 10 i.e. although the interjections are present at the beginning (as mentioned before) in the dialect collected from Gachhbari, syntactical matters are nearly same in both dialects collected from Gachhbari and Shahbajpur either.

Table 18: Simple Sentence

<p>English</p> <p>1. I have bought my mother a mobile phone. 2. Today we only have rice and pulse to eat.</p>
<p>Bangla</p> <p>1. মা কে একটা মোবাইল ফোন কিনে দিয়েছি। 2. আজকে আমাদের শুধু ডাল দিয়ে ভাত খেতে হবে।</p>
<p>Brahmanbaria in IPA</p> <p>1. /maræ/ /æktə/ /mubail/ /kinna/ /d̪isi/ 2. /aza/ /hud̪a/ /dail/ /d̪ia/ /bat̪/ /haon/ /lagbɔ/</p>
<p>Sylhet in IPA</p> <p>1. /ammaræ/ /æk^hta/ /mubail/ /lɔia/ /d̪isi/ 2. /aza/ /k^hali/ /dail/ /d̪ia/ /bat̪/ /k^haon/ /lagbɔ/</p>

Syntactical Discussion

In the section ‘simple sentence’ i.e. in table no.18 I have found that no sentence was produced with subject. Words like /maræ/ in Brahmanbaria and /ammaræ/ in Sylhet somehow describe religious influence in geography. As discussed before, Sylheti dialect was more or less influenced by Muslim culture {See the Chapter 2 and point number 2.4 for more information, and also see the book of Nur-E-Islam Selu Basit (2008, p.30) for further information}. People use the word /amma/ which means ‘mother’ in Sylhet especially in rural areas. /amma/ is a word

mostly used by Muslim community whereas /ma/ is a Bengali word which is considered as a word of Hindu community. Both the words like /maræ/ and /ammaræ/ has the same suffix like /ræ/. In sentence no.2, participants of Brahmanbaria have uttered the word /ʃud^hu/ as /huda which might have come from the word /ʃud^hu/. Though this section has some dissimilarity, it has some similarities also such as the syntax or the word orders of both the sentences were delivered the same way in both the dialects.

Table 19: Compound Sentence

English 1. Thieves must have come last night; the boundaries are broken. 2. We have to start our journey in the afternoon or we couldn't reach on time.
Bangla 1. কাল রাতে নিশ্চয়ই চোর এসেছিল; বেড়াগুলো ভাঙা। 2. আমাদের দুপুরে রওয়ানা দিতে হবে নতুবা আমরা সময়মত পৌছাতে পারবনা।
Brahmanbaria in IPA 1. /bæradi/ /banga/; /kalha/ /laiɽ/ /mɔnɔ/ /sur/ /aisil/ 2. /ɽʊfɔrɔktɔ/ /ruana/ /dʒiɽ/ /ɔibɔ/ /naile/ /ʃɔmɔmɔɽ/ /fostam/ /fartam/ /na/
Sylhet in IPA 1. /k ^h ail/ /rait/ /ɽ ^h iku/ /sur/ /aisil/; /ber/ /ur/ / banga/ 2. /amrare/ /ɽʊifɔre/ /barɔni/ /lagbɔ/ /ar/ /na/ /oile/ /ʃɔmɔyɔɽ/ /fostam/ /fartam/ /nay/

Syntactical Discussion

The Bengali word /niʃcoi/ is uttered in two different ways as /mɔnɔ/ in Shahbajpur village and /ɽ^hiku/ in Gachhbari village. The word /mɔnɔ/ came from the phrase /mone/ /hoy/ and the word

/tʰiku/ changed form of the word /tʰik/-/i/. In sentence no.2, words like /ɖʊfɔɾɔktɔ/ and /ɖʊifɔre/ were used to mean ‘in the afternoon’. The word /ɖʊifɔre/ came from the word /ɖʊpure/. On the other hand, the word /ɖʊfɔɾɔktɔ/ has come from phrase /ɖʊpur/ /wakt/ which means ‘in the afternoon’. The word /wakt/ means ‘time’. In the same sentence i.e. the sentence no.2, the coordinator ‘or’ is uttered with a single morpheme like ‘/naile/’ in Brahmanbaria whereas it is uttered with three different morphemes like ‘/ar/ /na/ /oile/’. Though the Brahmanbarian form is missing ‘subject’ in sentence no.2, it is clearly a sentence written in first person. If we see the words /foɪtʌm/ and /fartʌm/, the morphemes /tʌm/ in both the words have brought with grammatical change which express first person utterance. Thus, we do not find the sentences same in both the Brahmanbarian variety and in Sylheti variety, rather the clauses are situated differently.

Table 20: Complex Sentence

<p>English</p> <p>1. We have to go if the member calls. 2. I am saying that my uncle was a teacher before becoming a chairman.</p>
<p>Bangla</p> <p>1. মেম্বার সাহেব যদি ডাকে, আমাদেরকে যেতে হবে। 2. আমি বলছি যে, চেয়ারম্যান হবার আগে আমার কাকা একজন শিক্ষক ছিলেন।</p>
<p>Brahmanbaria in IPA</p> <p>1. /mæmbare/ /zuɖu/ /dahe/ /zaitɕ/ /oibɔ/ /amrar/ 2. /ami/ /koitasi/ /siarmæn/ /ɔner/ /age/ /kaha/ /maʃtɔr/ /asil/</p>
<p>Sylhet in IPA</p> <p>1. /mæmbare/ /dakʰle/ /amrar/ /zaitɕ/ /oibɔ/ 2. /ami/ /kʰoitasi/ /ze/ /siarmæn/ /ɔibar/ /age/ /amar/ /sasa/ /maʃtɔr/ /asla/</p>

Syntactical Discussion

By uttering the word /*jaheb*/ after the word /*member*/, the person /*member*/ is honoured in standard Bengali language. As my research was done in rural areas with illiterate people, I have found that no one uttered the word /*jaheb*/ in the sentence no.1. Illiterate people hardly show all the courtesies. The words /*asil*/ and /*asla*/ in sentence no.2 were found with different suffix like /*il*/ in Brahmanbarian dialect and /*la*/ in Sylheti dialect. Relative pronoun such as 'that' is missing in the sentence no.2 in its Brahmanbarian form. The sentence no.1 is produced the same way like many other sentences in this research.

4.2 Findings

The above mentioned data were discussed in relation to their Vocabulary, Accent, Morphological, and Syntactical similarities and dissimilarities. After analyzing all the words and sentences of Brahmanbarian dialect and Sylheti dialect, I have found that the use of different words by indicating same meaning is one of the important matters that differentiate these two dialects. Dissimilarity of accent had played a vital role while producing the words and sentences by participants. The dialects are similar in some points such as the change of the sound /*c*/ into /*s*/, /*ʃ*/ into /*z*/, sometimes. Participants of Brahmanbaria had come with a tendency to change the /*t*/ sound into the /*d*/ one again and again. Changing /*p*/ into /*f*/ was found on both the dialect though not always in Sylheti one. Participants of Brahmanbaria have almost changed all the /*p*/ sounds into the /*f*/ one which was sometimes found on Sylheti dialect. Both the dialects are approximately similar in ordering words while producing a sentence. Some morphological difference such as use of prefix, infix, and suffix were also found.

Chapter 5

Conclusion

In this final chapter, I will give the main conclusion of this thesis paper and focus on some topics for future research

The main goal of this dissertation was to investigate the connection and variation between two dialects of Bangladesh observing their accent, vocabulary, morphology, and syntax, and to some extent, the geographical and religious influences. Therefore, I had chosen the dialects of Brahmanbaria and Sylhet. As we have discussed before that two dialects can never be same. Vocabulary, accent, morphology, and syntax have unquestionably big role or responsibility in distinguishing these two dialects. As the survey was done in some rural areas of Brahmanbaria and Sylhet, people or participants chosen for collecting data were uneducated. Therefore, the dialectal varieties they use to communicate are non-standard. (See the Chapter 2 and point number 2.1.2.1 for more information.) Book of Chamber and Trudgill were found helpful in here. Participants of this research belong to lower status in village society. The purpose behind choosing such region and people was to discover the genuine variety of the dialects and study them. It is observed while visiting the places that people who have connection with town areas, who have some education, or people who communicate with educated people have lost the actuality of their own language. But people of the very lower part of village society are still holding their actual mother tongue i.e. the variety they had acquired as their first language.

It was unquestionably a great experience in my life to have such an experimental research. I have gone through the methods of quantitative research for this study. I have tried my best to reach my destination with all opportunities I have been provided with and limitations I have faced. There were some limitations which I could not avoid, yet the research have taught me a lot of new things i.e. how to conduct a grand research; how one can broaden his/her knowledge about dialects; how stuffs like vocabulary, accent, morphology, and, syntax are involved in producing a particular language or dialect; and how geography, education, or religion have effects in a dialect. This study also has made me to deal with phonetics and linguistics, and some of their basic features which have gigantic influence in a dialect.

I hope the experience I have gathered out of this research will help me to go forward for some other new research in future. I have selected some new research areas involving the dialects of Brahmanbaria and Sylhet and have become tremendously spellbound to study those subject matters.

5.1 Avenues for Future Research

While dealing with dialects, I have found many innovative ideas and, I, profoundly have become interested to do some more researches in future. Sylhet has a vast geographical area with various cultural and religious aspects. As we already have come to know in chapter 4 that culture, religion, and geography have impacts on language of a place overpoweringly, we can recognize some more foundations to study the dialects with new thoughts and inspirations.

5.1.1 Cross-regional Variation

One of the biggest parts in Sylhet is Habiganj which lies beside Brahmanbaria and it clearly can be seen in the map of Bangladesh. One part of Brahmanbaria with 10-12 villages is closely

merged with Habiganj. People of those villages visit Habiganj for various essential purposes like education, work, and treatment and so on. Thus the relation between people of both the areas increases day by day. This has been happening for many years.

As Habiganj is a district of Sylhet, people of those 10/12 villages of Brahmanbaria are having regular communication with Sylhet. These villages have been adopting Sylheti culture for many years. I have selected the villages temporarily, and these are Chapartala- /capɔrtɔla/, Khandura- /k^handura/, Atikhura- /atɪk^hura/, Fandauk- /fandauk/, Srighar- /srig^har/, Ganganagar- /ganganagar/, Bulauk- /bulauk/, Guniauk- /guniauk/, Dharmandal- /d^harmɔndɔl/, Urian- /urian/, Rampur- /rampur/, Lokkhipur- /lɔkk^hipur/. Impact of Sylheti dialect with its Habiganj variety has intensely been recognized in these of Brahmanbarian villages of Nasirnagar upazilla. People of these villages mostly talk in Habiganj dialect. And, sometimes a sort of new variety is recognized in there. This can be called a ‘cross-regional variety’ basing on the sociolinguistic term ‘cross-continental variation where two completely distinguished areas adopt culture and language of each other by having regular communication. (See “An Introduction To Sociolinguistics” by Janet Holmes, 2001, p:129 for further study about the term ‘cross-continental variation: dialect chains’).

There are differences in the accents of pure Sylheti dialect and the dialect of Habiganj. In this research I tried to show the comparison between the dialects of Brahmanbaria and Sylhet which I have found interesting to deal with. It can also be a remarkable research if we analyze the impacts of Sylheti dialect in the dialect of Brahmanbaria by specifying the places such as

Habiganj district and the selected villages of Nasirnagar upazilla. I have unofficially talked to some people who belong to Habiganj and live over there as well. Here is a sentence on table no.14 i.e. 'where did father go?' When I asked for the same sentence to utter on Habiganj dialect, they uttered like /abba/ /gæse/ /hoi/. Here the /h/ sound was not much stressed like it is used in Brahmanbaria. The same sentence was uttered as /abba/ /k^hoi/ /gesuin/ in Sylhet town by some of my relatives. Like was the sentence 'Why are you calling me again and again'. And 'Who broke the plate?' were uttered respectively as /bafunta/ /banse/ /keta/ and /bare/ /bare/ /dakɔs/ /kære/ whereas /bɔɾɔnta/ /k^hæ/ /banlay/ and /bare/ bare/ /dak^hɔ/ /k^har/ /lagi/ in Sylhet town.

5.1.2 Varieties of Sylheti Dialect

Sylhet is a large division in Bangladesh as it has four large districts called Sunamganj, Habiganj, Moulvibazar, and Sylhet. Therefore, it was declared as a division at a stage in 1995 which is already discussed in chapter 2. There is also variety of dialects in Sylhet division. Dialects of all these four districts are not totally same and not totally different. The districts, somehow, have adopted some of their neighbouring languages. These might have happened because of some basic influences took places such as by having communication with neighbouring areas for different purposes like labour, education, marriage, treatment and so on. As I got to meet various people in Sylhet besides my participants, I have come to know the matter of dialect variations in there.

In Brahmanbaria, sometimes two distinct varieties such H (high i.e. standard) variety and L (low i.e. non-standard) variety are used in different purpose. This situation is very frequent in Brahmanbaria as I have found it while communicating with my participants. People who

generally use the non-standard variety try to use a bit standard Bengali with educated people. The sentence 'how are you' is uttered as /bala/ /asuin/ /ni/ in Brahmanbarian variety. If a person speaks the same sentence (at the same time) with someone belongs to a different relationship or which demands not to use the low variety, the person may utteres /balɔ/ /asen/ /ni/. The standard variety of this sentence is /bhalo/ /ac^hen/ with interrogative sign.

On the other hand, literate Sylheti people sometimes use more than two varieties. This type of situation is frequently pictured in Sylheti communities. In such a case, we can select some educated and standard areas of Sylhet district which holds the main town of Sylhet division. People of Sylhet have immense relation with United Kingdom from hundreds of years ago till now. After going UK people who belong to educated family and get involved in education over there simply adopt English as their second language. And, consequently, they adopt a new and different variety which is neither fully English nor fully Sylheti. Here in the country they already have two varieties such as 'H' and 'L'. Subsequently, this can be one most interesting research in my generation.

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Appendix I

Question 1

Table 1: Words Regarding Physical Parts of Human Body

<u>English</u>	<u>Standard Bengali</u>	<u>Brahmanbaria</u>	<u>Sylheti</u>
1. Hair	চুল		
2. Forehead	কপাল		
3. Back	পিঠ		
4. Chest	বুক		
5. Tongue	জিভ		
6. Head	মাথা		
7. Eye	চোখ		
8. Chin	চিবুক		
9. Wrist	কজি		
10. Lip	চোঁট		

Table 2: Words Regarding Outfits and Accessories

<u>English</u>	<u>Standard Bengali</u>	<u>Brahmanbaria</u>	<u>Sylheti</u>
1. Suit	জামা		
2. Trousers	পাজামা		
3. Brush	ব্রাশ		
4. Earrings	দুল		
5. Blouse	ব্লাউজ		
6. Shoe	জুতা		
7. Button	বোতাম		
8. Sock	মোজা		
9. Ornaments	গহনা		
10. Doormat	পাশোশ		

Table 3: Words Regarding Furniture and Utensils

<u>English</u>	<u>Standard Bengali</u>	<u>Brahmanbaria</u>	<u>Sylheti</u>
1. Spoon	চামচ		
2. Knife	ছড়ি		
3. Cot	খাট		
4. Bottle	বোতল		
5. Hammer	হাতুড়ি		
6. Chair	চেয়ার		
7. Bed	বিছনা		
8. Jug	জগ		
9. latter	মই		
10. Net	জাল		

Table 4: Words Regarding Occupations

<u>English</u>	<u>Standard Bengali</u>	<u>Brahmanbaria</u>	<u>Sylheti</u>
1. Farmer	কৃষক		
2. Boatman	মাঝি		
3. Clerk	কেরানী		
4. Landlord	জমিদার		
5. Lawyer	জমিদার		
6. Police	পুলিশ		
7. Fisherman	জেলে		
8. Teacher	মাষ্টার		
9. Student	ছাত্র		
10. Fair	হাট		

Table 5: Words Regarding Weather and Geographical Condition

<u>English</u>	<u>Standard Bengali</u>	<u>Brahmanbaria</u>	<u>Sylheti</u>
1. Summer	গ্রীষ্ম		
2. West	পশ্চিম		
3. Full Moon	পূর্ণচন্দ্র		
4. Rainfall	বর্ষা		
5. Storm	ঝড়		
6. Dark Moon	অমাবস্যা		
7. East	পূর্ব		
8. Wind	বাতাস		
9. Flood	বন্যা		
10. Moon	চন্দ্র/চাঁদ		

Table 6: Words Regarding Relatives

<u>English</u>	<u>Standard Bengali</u>	<u>Brahmanbaria</u>	<u>Sylheti</u>
1. Brother	ভাই		
2. Sister	বোন		
3. Paternal Uncle	চাচা		
4. Paternal Aunt	চাচী		
5. Nephew	ভাগনে		
6. Niece	ভাগনি		
7. Father-In-Law	শ্বশুর		
8. Mother-In-Law	শাশুড়ী		
9. Grand-Child	নাতনী		
10. Sister-In-Law	জা		

Table 7: Words Regarding Animals

<u>English</u>	<u>Standard Bengali</u>	<u>Brahmanbaria</u>	<u>Sylheti</u>
1. Horse	ঘোড়া		
2. Goat	ছাগল		
3. Cat	বিড়াল		
4. Dog	কুকুর		
5. Jackal	শিয়াল		
6. Crow	কাক		
7. Rat	ইঁদুর		
8. Butterfly	প্রজাপতি		
9. Tiger	বাঘ		
10. Fly	মাছি		

Table 8: Words Regarding Foods

<u>English</u>	<u>Standard Bengali</u>	<u>Brahmanbaria</u>	<u>Sylheti</u>
1. Rice	চাউল		
2. Cooked Rice	ভাত		
3. Hotchpotch	খিচুড়ি		
4. Fry	ভাজি		
5. Sour	টক/চুকা		
6. Guava	পেয়ারা		
7. Pulse	ডাল		
8. Buttered Bread	পরোটা		
9. Pumpkin	কুমড়া		
10. Dry Sweet	সন্দেশ		

Table 9: Words Regarding Religion

<u>English</u>	<u>Standard Bengali</u>	<u>Brahmanbaria</u>	<u>Sylheti</u>
1. Namaz	নামাজ/নামায		
2. Ramadan	রোজা		
3. Ablution	অঙ্কু		
4. Call to Prayer	আজান		
5. Worship	পূজা		
6. Mosque	মসজিদ		
7. Hell	দোজখ		
8. Social Benefit	জাকাত/যাকাত		
9. Qalma	কলেমা		
10. Sacrifice	কোরবানী		

Table 10: Words Regarding Money, Computation, and Time

<u>English</u>	<u>Standard Bengali</u>	<u>Brahmanbaria</u>	<u>Sylheti</u>
1. Taka	টাকা		
2. Coin	পয়সা		
3. Note	নেটি		
4. Fifty	পঞ্চাশ		
5. Half	আধা		
6. Quarter Past Three	সোয়া তিনটা		
7. One Thousand	এক হাজার		
8. One Bottle	এক বোতল		
9. Hundred Thousand	এক লাখ		
10. Two Glasses	দুটো গ্লাস		

Appendix II

Question 2

Table 11
Assertive Sentence

English 1. This village arranges fair once a week. 2. Last year, two of our cows had died in the flood.
Bangla 1. এই গ্রামে সপ্তাহে একদিন হাট বসে। 2. গত বছর বন্যায় আমাদের দুইটা গরু মারা গিয়েছিল।
Brahmanbaria in IPA
Sylhet in IPA

Table 12
Affirmative Sentence

English 1. There is a big mosque beside my house. 2. The pond is very big.
Bangla 1. আমার বাড়ীর পাশে একটি বড় মসজিদ আছে। 2. পুকুরটি অনেক বড়।
Brahmanbaria in IPA
Sylhet in IPA

Table 13
Negative Sentence

English 1. It didn't rain today. 2. This village has no electricity. 3. I am not a boatman. 4. The black duck is not much bigger.
Bangla 1. আজ বৃষ্টি হয়নি। 2. এই গ্রামে বিদ্যুৎ নেই। 3. আমি মাঝি নই। 4. কালো হাঁসটি বেশী বড় নয়।
Brahmanbaria in IPA
Sylhet in IPA

Table 14
Interrogative Sentence

<p>English</p> <ol style="list-style-type: none"> 1. Have you cooked rice? 2. Where did father go? 3. Did you call your father? 4. When will the doctor come to the village? 5. Who broke the plate? 	<p>English</p> <ol style="list-style-type: none"> 6. Why are you calling me again and again? 7. When will Shujan's father come home? 8. How did the cow run away? 9. Are you going to sell the house?
<p>Bangla</p> <ol style="list-style-type: none"> 1. ভাত কি রান্না করেছ? 2. বাবা কোথায় গিয়েছেন? 3. তোর বাবাকে ডেকেছিস? 4. ডাক্তার সাহেব কবে গ্রামে আসবেন? 5. বাসনটি কে ভেঙেছে? 	<p>Bangla</p> <ol style="list-style-type: none"> 6. বার বার ডাকছ কেন? 7. সুজনের বাবা কখন বাড়ি আসবে? 8. গরুটা ছুটল কিভাবে? 9. বাড়িটা তোমরা বিক্রি করে দিচ্ছ নাকি?
<p>Brahmanbaria in IPA</p>	<p>Brahmanbaria in IPA</p>
<p>Sylhet in IPA</p>	<p>Sylhet in IPA</p>

Table 15
Imperative Sentence

English 1. Don't go outside the house in the evening. 2. Would you mind giving me some more pulse? 3. The sun is about to set, light the lantern.	English 4. This year, you should add fertilizer on the boro field. 5. Dad, let's go and see Hashem uncle's son.
Bangla 1. সন্ধ্যাবেলা বাড়ীর বাহিণ্ডে য়েও না। 2. আমাকে আর একটু ডাল দিবে কি? 3. সন্ধ্যা হয়ে যাচ্ছে, হারিক্যানট জ্বালিয়ে দে।	Bangla 4. এবার তোর ধান ক্ষেতে সার দেওয়া উচিত। 5. বাবা চলো হাসেম চাচার ছেলটাকে দেখে আসি।
Brahmanbaria in IPA	Brahmanbaria in IPA
Sylhet in IPA	Sylhet in IPA

Table 16
Optative Sentence

English 1. I hope my brother comes today. 2. I wish you prosper in life.
Bangla 1. ভাইয়া যেন আজকে চলে আসে। 2. দোয়া করি তোমার অনেক উন্নতি হোক।
Brahmanbaria in IPA
Sylhet in IPA

Table 17
Exclamatory Sentence

<p>English</p> <ol style="list-style-type: none"> 1. Look, there is a snake! 2. How big the land is! 3. Ah! The stingin fish pierced its thorn into the finger! 4. Alas! Both the brothers had died by the thunderbolt together! 5. Wow uncle Manik! How beautiful your potato field is looking! 	<p>English</p> <ol style="list-style-type: none"> 6. Oh God! The new sari has torn! 7. Wow! What a cool breeze! 8. What a beautiful moonlight! Wonderful! 9. No! What nonsense has the daughter of Khandakar house done! 10. Ew! Who wants to talk to you!
<p>Bangla</p> <ol style="list-style-type: none"> 1. দেখ, একটা সাঁপ! 2. এই জমিটা কত বড়! 3. উফ! শিং মাছটা আঙ্গুলে কাঁটা বসিয়ে দিল! 4. আহ! ওরা দুই ভাই একসাথে বজ্রপাতে মারা গেল! 5. বাহ মানিক চাচা! তোমার আলু ক্ষেতটা কী সুন্দর লাগছে! 	<p>Bangla</p> <ol style="list-style-type: none"> 6. আল্লাহ! নতুন শাড়িটা ছিঁরে গেল! 7. ইশ! বাতাসটা কী আরামের! 8. কী সুন্দর চাঁদনী! চমৎকার! 9. খন্দকার বাড়ির মেয়েটা কি কাণ্ডই না করল! ছিঃ ছিঃ! 10. তোর সাথে কে কথা বলতে চায়! ছিঃ!
<p>Brahmanbaria in IPA</p>	<p>Brahmanbaria in IPA</p>
<p>Sylhet in IPA</p>	<p>Sylhet in IPA</p>

Table 18
Simple Sentence

English 1. I have bought my mother a mobile phone. 2. Today we only have rice and pulse to eat.
Bangla 1. মা কে একটা মোবাইল ফোন কিনে দিয়েছি। 2. আজকে আমাদের শুধু ডাল দিয়ে ভাত খেতে হবে।
Brahmanbaria in IPA
Sylhet in IPA

Table 19
Compound Sentence

English 1. Thieves must have come last night; the boundaries are broken. 2. We have to start our journey in the afternoon or we couldn't reach on time.
Bangla 1. কাল রাতে নিশ্চয়ই চোর এসেছিল; বেড়াগুলো ভাঙা। 2. আমাদের দুপুরে রওয়ানা দিতে হবে নতুবা আমরা সময়মত পৌছাতে পারবনা।
Brahmanbaria in IPA
Sylhet in IPA

Table 20
Complex Sentence

English

1. We have to go if the member calls.
2. I am saying that my uncle was a teacher before becoming a chairman.

Bangla

1. মেম্বার সাহেব যদি ডাকে, আমাদেরকে যেতে হবে।
2. আমি বলছি যে, চেয়ারম্যান হবার আগে আমার কাকা একজন শিক্ষক ছিলেন।

Brahmanbaria in IPA

Sylhet in IPA